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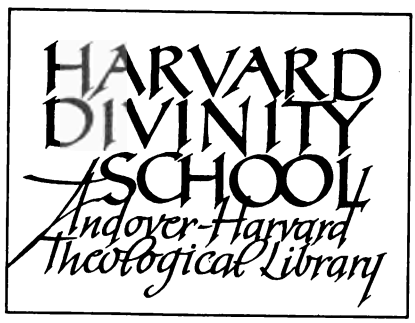
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1894

Fisher, Sydney George

# Church Colleges

## Their History, Position and Importance

WITH

## Some Account of the Church Schools

Printed at the Sign of the Ivy Leaf
by George H Buchanan & Co., Philadelphia
1895

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## PREFACE

The greater part of the contents of this pamphlet has appeared before in the "Living Church," and also in the "Churchman." The histories of the various colleges, except the history of St. Stephens, were published as an Educational Supplement to the "Living Church" of June 6, 1891, and the discussion of the Diocesan Question as affecting college growth appeared in the next number, June 13, 1891. The chapter on Church Education was also published in a rather different form in the "Churchman," of January 26, 1889.

An active interest of over ten years in the Alumni Association of Trinity College, led my mind to these investigations, and I was encouraged in them by the President of the College, the Rev. Dr. George Williamson Smith, who gave me valuable information and suggestions. Doctor Smith may, indeed, be considered as the originator of the discussion of the Diocesan Question. He was certainly the first person who made the subject prominent and called general attention to it as the most serious difficulty in the growth of Church Colleges. As he has never told me of any objections to my treatment of it I infer that what I have said has not incurred his disapproval.

A considerable supply of copies of the "Living Church," containing the histories of the colleges and the diocesan discussion were secured; but they have been long since exhausted; and the frequency of inquiries for them suggested that it might be well to republish them in pamphlet form, together with some other articles which are the result of experience at Trinity. They have, accordingly, been carefully revised; and now appear substantially as at first, but with a few changes which, it is hoped, are improvements.

Two articles by President Smith, one on "The Church College Before the Convention," and the other on "Small Colleges," which recently appeared in the "Churchman," have, by his permission, been added. It has also seemed advisable to give an account of the work of the Church University Board of Regents. The chapter on Church Schools has never appeared before in print, although the investigations for it were begun some years ago. It is necessarily imperfect, because it is the first attempt of the kind. If its insufficiencies shall inspire others to do more and better it will have accomplished its purpose.

The pamphlet, though in every sense a Trinity production, and the result of Trinity experience, dealt too much, it was thought, with controversial subjects, and was not sufficiently academic, to be published by the authority of the College. Subscriptions were, however, obtained from those interested in its contents and under such auspices it appears.

SYDNEY G. FISHER.

Philadelphia, Penna.

## INTRODUCTION.

Before publishing the pamphlet it was deemed advisable to show the proof-sheets to several of the Bishops, and ask their advice and suggestions. Bishop Niles, of New Hampshire, and Bishop Perry, of Iowa, made some important comments and corrections. Bishop Dudley, of Kentucky, Chancellor of the University of the South, while urging that the pamphlet be circulated widely, added: "Can you think of any practical scheme for uniting our Church Colleges under one Board, as a University?"

From Bishop Williams, of Connecticut, the venerable Primate of the Church, the following very gratifying letter was received:

MIDDLETOWN, September 4, 1895.

MY DEAR MR. FISHER:

I rejoice at the sight of the pamphlet you have been so kind as to send me. I know of no subject that more entirely deserves the attention, sympathy and co-operation of Churchmen than the elevation of our Church colleges and schools, and the creation of a untied interest and effort in their behalf. The best interests of the Church demand thus much, and I earnestly hope that the efforts now made may be crowned with success.

I would have answered your first letter, but have been and still am ill, and unable to do what I should be glad to.

I am glad to tell you that the outlook for Trinity is excellent this autumn.

Faithfully yours,

J. WILLIAMS.

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## CHURCH EDUCATION

We belong to a Church which, in England, has decided control of the education of that great nation, a Church which has given English education its religious and serious tone, a Church which has taught the Englishman to carry his religion into everything, a Church of which it has often been remarked that her ministers have the zeal of the ecclesiastic combined with the accomplishments of the gentleman and the cultivation of the scholar.

It is an undoubted fact that when the Church of England educates, she produces not learned devils, nor walking dictionaries, nor impracticable doctrinaires, but gentlemen. It is impossible to read English novels, or English history, or English politics, or to contemplate or visit England without seeing the good effects of education conducted under the influence of the Church. Many other religious bodies in this country have excellent colleges, famous for their thoroughness in mental discipline. But none of them can equal the Church of England in combining with logical training a refining culture and accomplishment.

The Church in America has all the refining and elevating characteristics of her mother, intensified by American keenness, and yet how little she uses them in education! She has a few colleges at which excellent work is done as far as it goes, but it goes not far.

There is a growing demand for a stronger intellectual life in the Church, a stronger college life. It is shown in newspaper articles and letters, and in the establishment by the General Convention of the University Board of Regents. The movement is slight, as yet, and is in the nature of a revival; that is to say, it is an attempt to restore something which previously existed. The Church in this country had at one time a much stronger college life than it has now. That life was destroyed in the Revolution, and when some years after it began to renew itself, was checked and stunted

by certain unfortunate circumstances. So thorough was the stunting process, and so long did it continue, that the history of our once powerful and successful college life has been forgotten.

We have a number of colleges. First of all, those which are colleges in the the true sense of the word. We refer to those where the students live in domitories and are, day and night, subject to the influence of the institution. This is real college life. It is in this way that a college has its greatest and best effect on national thought and feeling. It is in this way that Oxford and Cambridge have aided in developing the Church of England and the English nation. If we should subtract from the English Church all that Oxford and Cambridge have done for her, how little would be left!

The colleges of this sort which we now have are the University of the South, Trinity, Hobart, Kenyon and St. Stephens. Of the other kind, namely, those in which the students do not live in dormitories, but merely come to the college for their recitations, we have Columbia and Lehigh University.

At Lehigh University the students live in boarding houses and hotels in the town of South Bethlehem, Pa., where the institution is situated. Nearly all of them come from distant parts of the country, and living in that way in a small town they constitute more of a real college life than we find at Columbia, where most of the students are residents of the City of New York, live in their own homes, and, except during recitation hours, cannot be said to lead a collegiate life.

Lehigh is principally a scientific school, and therefore fails in another respect to fulfill the meaning of a true Church college. We by no means intend to detract from its merits. It is an excellent institution and does valuable work. It is very proper that the Church should have one of the best scientific schools in the country conducted under its auspices. It comports with our broad, liberal spirit. There is certainly no other religious body in the United States, or even perhaps

in the world, that can boast of such an institution. People talk about the supposed evils of "sectarian" colleges, and say that their relation to any definite form of religion injures the teaching quality, makes it less modern and less scientific. But here is a fact to confute them. Lehigh is admitted on all hands to be one of the leading schools of science; it has between four and five hundred students and could have as many more if it wanted them; and yet it is a Church institution.

The sort of colleges we need most at present to enlarge our all-around intellectual strength, are those in which there is the fullest college life and the fullest means of developing the influence and power of the Church. A scientific school cannot do this. We require a college where science is taught, and also the humanities—Latin, Greek, philosophy, the fine arts; in fact, the whole circle. It is thus that Oxford and Cambridge have been a source of power to the Church. If they had been mere scientific schools they would not have been such a power. If they had been mere day schools to hear recitations and lectures, and set examinations, they would not have been such a power. But because they had the fullest influence by propinquity of the students, day and night, because they taught all that is ever taught in a seat of learning, because they were with the student in his play, in his serious thoughts and in his light thoughts—in short, because they were all things to all their pupils, they have been fountains of intellectual strength to the Church of England, the source of that tone of scholarship and intelligence which has given her three-fourths of her power.

How important Oxford and Cambridge are to the English Church, is clearly shown when we see that they are the points which her enemies always choose for an attack. When James the Second wanted to turn the Church over to Rome he wisely began by attempting to get control of the two great seats of learning. It is a true saying that whoever can control Oxford and Cambridge can control the Church of England. Whence came that great movement amongst us which,

for the last fifty years, has been revivifying and energizing every department of our Chuch life? The name of it tells the story. It is called the "Oxford Movement."

By neglecting her colleges, the American Church has been neglecting an enormous source of power. We cannot always draw our intellectual life from our mother, the Church of England. We are over a hundred years old, and it is time we were weaned. It is true, she will always give us food for our brains if we want it. But we should be above such dependence. We should be able to supply it for ourselves; and we would be stronger for being self-supporting. We would be more aggressive, more successful as missionaries and propagandists, be able to reach out farther, and accomplish more, if we had a strong intellectuality of our own, which we had made for ourselves and did not owe to others.

Columbia is a grand institution, much larger than Trinity, Hobart, or the University of the South. But she cannot be called a source of much power to the Church, for she has no real college life. She is a Church institution only in the sense that the morning service in the chapel is read from our Prayer Book, and the president must be a churchman. This is something of importance, it is true; and beyond that, it may, perhaps, be said that Columbia has a certain general influence on the side of Churchmanship. But it is not very great, at best.

The important colleges, those to which we must direct our energies, are the other four: Hobart, Trinity, Kenyon, and the University of the South. These are the institutions from which the Church is to draw her intellectual life. She already draws a great deal from them. Unfortunately, however, they are not as strong as they should be. That is to say, we are weak in the very place where we ought to be strong. We cannot afford to be weak in the real colleges, the source of our intellectual life.

The discussion of the college question at a Church Congress, held some years ago at Buffalo, showed a lamentable state of affairs. The trumpet gave forth a very uncertain

sound. Some were in favor of having Church colleges; others thought it would be better to have none. Those in favor of them were not agreed among themselves what kind of college they wanted. Now, such a state of affairs is ridiculous. We must be altogether for Church colleges or altogether against them. The half-way stage is childish. Let the question be settled permanently one way or the other. The property and funds belonging to our colleges are worth nearly $3,000,000. That money has been given to us in trust for Church education. If we think it unwise to use it for that purpose, let us have Acts of the different State Legislatures passed applying the money to foreign and domestic missions. If we still think that it should be used for education in some form or other, but that we are too weak or too foolish to use it, let us hand it over to the Presbyterians or Unitarians, whose colleges are untrammeled by the Diocesan Question. But to keep that money within our control, and fool with it, neither properly using it ourselves, nor letting others use it, is, to say the least, unbecoming the American Church.

Some of the speakers at the Church Congress objected to sectarian colleges. But what college is there in this country that amounts to anything and is not sectarian? Harvard, the greatest of them all grew out of the old Puritan love of knowledge; it drew its vitality from the most sectarian of all sects. It has now passed into the hands of the Unitarians, the sect which aroused the literary revival of the early part of this century and produced Lowell, Holmes and the other writers, who have made Boston famous. Of course, Harvard calls itself unsectarian. But so do the Unitarians call themselves unsectarian; that is the form of their faith; they profess to be eclectic. At any rate the large majority of the officers and governing body of Harvard are Unitarians, and the religious influence there is Unitarian, call it by what other name you like.

Yale is the next luminary, and if ever there was a sectarian college on earth it is Yale. For a hundred years the

whole governing body of that institution was composed of Congregational ministers, and it is still completely in the hands of that same earnest and able sect. Need we mention Princeton, which has been raised from littleness to greatness by the efforts of a learned Presbyterian divine; and need we mention Williams, and Amherst and a host of others? Both in America and in England religion and education work naturally together.

The reason why some of us fancy that we want non-sectarian colleges is because our own colleges are not free to develop themselves, and not finding our own satisfactory, we try to play philosopher, and persuade ourselves that we are better off without them. But have these gentlemen ever really faced the situation? Do they really intend to abolish the religious character of our colleges, and hand over to secular purposes the $3,000,000 which have been given to the Church; for that is what they must do if they are sincere in wanting non-sectarian colleges. Is it altogether wise for us to talk about secularizing our colleges when every other form of religion in the country has colleges of its own, labors for them, might and main, and finds in them a source of strength? The pope has announced that he intends to capture the United States by capturing the education of the masses. He has already in Philadelphia a large light-colored building marked on the outside "Roman Catholic High School;" and he has established a university at Washington with an endowment of over a million dollars. Would it not be better if we were a little more partisan? There is such a thing as being too liberal, spreading yourself out too thin.

If our colleges were allowed to grow in a natural and independent way, there would be no uncertainty about their value. There is a demand for Church collegiate education, and it has been nowhere more clearly, or more pathetically, shown than in the efforts of the late Bishop Harris. He tried to solve the problem by attaching a college to six neighboring dioceses, with the hope that the college would be their common intellectual centre. The attempt failed. He then

succeeded in creating a sort of Church department in the University of Michigan; for a college, or a substitute for one, he felt the need of, and was determined to have.

Let our colleges have clergymen for presidents, a majority of churchmen in the board of trustees, and a fair number of clergymen in the faculties. That constitutes, then, Church colleges, and sets the Church influence at work. There is no necessity for connection with a diocese. A diocese has no more reason for touching the management of a college than it has for interfering with a national bank or a railroad. We must have a new department in the Church constitution Instead of the Church consisting of the dioceses and the General Convention, it must consist of the dioceses, the General Convention, and the colleges.

One difficulty with our colleges is, that the great mass of churchmen are ignorant and indifferent about them; ignorant of the work they have done in the past, and indifferent to their present condition. We ought to interest ourselves in them, talk about them, examine them. The Church press ought to publish more news about them. Anything would be better than lukewarmness, and the indiscriminate abuse which occasionally is heard made without the slightest investigation, and without the slightest knowledge of the actual facts.

We should call a Church college convention of the presidents and professors of our institutions to discuss the situation. The convention, when called, should form a permanent organization, to be named "The Association of Church Colleges," or any other name that will express its object. Such a body should consist of the presidents of the colleges and of representatives from the professors and alumni. By comparison of methods, united action, and the suggestion of new plans of action, it could accomplish much good.

## WILLIAM AND MARY

The first of Church colleges, first in greatness as well as first in time, was old William and Mary, in Virginia. As one of its historians has remarked, no college in the country has had such a romantic history. It has been three times burned to the ground, and reduced to extreme poverty: in 1705, 1859, and 1862. It has passed through the two most important wars fought on this continent. The Revolution surged about its doors. Its buildings were sometimes occupied by the British, and sometimes by the Americans and French. In the civil war, the battle of Williamsburg was fought around the college grounds. Sometimes the Union forces held the campus, sometimes the Confederates. The Fifth Pennsylvania Cavalry will not forget this sanctuary of knowledge, for it was there they sustained a severe defeat, and some of them returning, filled with anger and mortification, wreaked their vengeance on the innocent college.

All through the colonial period, William and Mary was the richest college in the country, and, as we shall see, the greatest, when measured by the men it graduated; far exceeding in this respect both Harvard and Yale. At the close of the Revolution it was, however, probably the poorest college in the country. The depreciation of paper money reduced its wealth to $2500 and a little unproductive land. At the close of the civil war, it was in a similar plight. Yet wars, fires, and bankruptcy have failed to kill it. There is a vitality about it which defies the shocks of time. It is now moving on as of old, with about the same number of students it always had, and with its curriculum enlarged and modernized. It gives gratuitous instruction to an unusually large number of pupils; it is still deeply embedded in Virginia's best interests; it supports the free schools, and has a scholarship in every school district. In 1888, the Legislature gave it a grant of $10,000 a year, and incorporated with it the State Normal School. But it ceased to be one of our institutions after the

Revolution, when the Church was dis-established in Virginia. It also, at the same time, ceased to produce remarkable men. It was great only while it was a Church college.

William and Mary is historical, but it is historical in a better and truer sense than to have been the victim of battles, the unconscious duelling ground of factions, and to have been trampled upon by the Englishman, the Frenchman, the Confederate, and the Unionist. It is not a mere relic, like a rusty musket, or a battered canteen. No other institution of learning in the United States has made such a deep and lasting impression on American history.

"Why, you astonish me," nine-tenths of our Church people will say; "we never knew that."

Of course you never knew it. But your ancestors knew it, and you have neglected to learn it.

At the outbreak of the Revolution nearly all the students of William and Mary joined the Continental army. Among the graduates who distinguished themselves were Benjamin Harrison, Carter Braxton, Thomas Nelson, and George Wythe, all of whom signed the Declaration of Independence. Besides these, the college has produced among her alumni, two attorneys-general, nearly twenty members of Congress, fifteen senators, seventeen governors, thirty-seven judges, a lieutenant general, two commodores, seven cabinet officers, a chief-justice, and three Presidents of the United States.

Peyton Randolph, President of the First American Congress, was an alumnus; so was Edmund Randolph, Washington's attorney-general, and afterwards Secretary of State. So was Thomas Jefferson, a stupendous influence, and to this day a living, active force. We have his own word that it was the instruction of Dr. Small at William and Mary which fixed the destinies of his life. James Madison was another alumnus, admitted on all hands to have been the most moderate and careful shaper of the Constitution in its infancy. So also James Monroe and John Tyler; and last and greatest, John Marshall, the Chief-Justice. Marshall alone would have been enough. The college that graduated that man might very

well have closed its doors and said: "Now let thy servant depart in peace."

It is needless to enlarge here on what Marshall did. But no one has ever thought it worth while to deny that the Constitution, as we have it to-day, is largely the work of his hands. He built up the idea of nationality and an indissoluble union. The civil war that raged round William and Mary for four years would never have been fought, there would have been no question to fight about, if it had not been for Marshall's decisions. The Pennsylvania Regiment that burnt the house of learning would never have been recruited, and would never have appeared on Virginia soil.

Similar remarks might be made of Jefferson, whose efforts were in favor of State rights and directly opposed to those of Marshall; and also of other alumni, and of the vast influence exerted by them upon the destinies of the United States. In the midst of the ravages of the civil war the old college could say: "I am no passive sufferer in this. On one side or the other the principles that are fought about are all the work of my sons." William and Mary has a better title than Napoleon to the remark: "I am not the victim of circumstances. I make my own circumstances."

If William and Mary had produced only one or two great men, it might be possible to use the term, "happy accident;" and say that there might not have been anything in the nature of the institution to account for such a result. But when the list is so long and so great, it points to a permanent and unusual cause. When we examine closer into details we find the list is even greater than it appears at first sight. Not only has the college produced conspicuously great men, whose names have become household words, but she has graduated an immense number of alumni who have been distinguished in a minor way. Not to mention Gen. Winfield Scott, we find William C. Rives, at one time a very prominent man; also Busrod Washington, James Breckenridge, James P. Preston, George M. Bibb, William H. Fitzhugh, H. St. George Tucker, and so on. In a list of graduates of this sort it is

possible to count thirty names of men, who, though not by any means equal to Jefferson or Marshall, were nevertheless in their day prominent and powerful leaders in the service of either the Nation or the State.

To this must be added a large number of influential Virginia families, almost every male member of which was educated at the college. The college catalogues of colonial times bristle on almost every page with Carters, Pages, and Randolphs. Nor are the Harrisons, the Blands, the Nicholases, the Burwells, the Lewises, and Carringtons without a goodly representation. It is very interesting sometimes to see the names of a whole family side by side, followed by their country seat or county, and a statement telling whose sons they are. This is one branch of the Carter family.

| Names. | Residences. | Remarks. |
|---|---|---|
| John Carter, | Corotoman, | Son of Robert Carter, known as King Carter. |
| Robert Carter, | Sabine Hall, | Son of Robert Carter, known as King Carter. |
| George Carter, | Nomini, | Son of Robert Carter, known as King Carter. |
| Landon Carter, | Cleve, | Son of Robert Carter, known as King Carter. |
| Edward Carter, | Blenheim, | Son of Robert Carter, known as King Carter. |

And yet, in the face of these facts, which are unanswerable and overwhelming in their meaning, thousands of people have the face to say that our Church has had no perceptible influence on the political fortunes of this country. If the uninstructed, the ordinary and the careless, said such things it would be bad enough. But our scholars, our writers, our prominent divines, deliberately make admissions of this sort, and accept with thanks the taunt of the Puritan, that in the Revolution our Church was a nonentity, a disgrace and a calamity.

Naturally some of the colonial clergy were Tories; about a third, according to the recent researches of Bishop Perry, and the wonder is that there were not more. The greater part of them had been educated in England, and felt that they belonged to the Church of England, and there was then no American Church. They had also at their ordination taken a very stringent oath of allegiance to the British Government. But the laity had not taken such an oath, and

could easily have a different view. It is hardly necessary to mention the names of Washington, Hamilton, Jefferson and other laymen of the Church who were prominent leaders in the movement for independence. But let us ask the question, where would the Revolution have been and where would the Constitution have been without the alumni of the Church college of William and Mary, the college which began its oldest record with the words, "*In nomine Dei, Patris, Filii et Spiritus Sancti.* Amen."

The remarkable results accomplished by the college of William and Mary in educating the greatest men of our history, it is necessary to speak of in detail, because, like the rest of Virginia's early history, they are but little known. The Virginians were careless about preserving the records of their history, and most of them are lost. They were still more indifferent about writing their history. On the other hand, every scrap that relates to the chronicles of New England has been scrupulously collected and guarded. New Englanders have not only written their own history elaborately, and forced it on attention, but they have written the history of the country at large, and written it, of course, from their own point of view.

The Church has also been so indifferent to the college question that William and Mary has been forgotten. Church writers and preachers and Church newspapers took little interest in enlarging on a subject about which the people were unwilling to hear. But the colonial churchmen of Virginia were not indifferent to the college question, and that is the reason they had a great college. We can do the same to-day if we will. Our Church has always been colossal in its educational power whenever it has been aroused to the effort.

William and Mary had behind it the whole social force of the Church in Virginia. The college was not left out in the cold, snubbed and slighted, and treated as an inferior department of Church life. No Virginia churchman was in the habit of saying that he did not believe in "sectarian colleges." Nor do English churchmen say to-day that they do

not believe in Oxford and Cambridge because they are "sectarian," nor did the Puritans of Massachusetts and Connecticut ever sneer at Harvard and Yale for such a reason.

Since the beginning of this century, Virginia has fallen to an inferior place in the contest for ascendancy. But in the colonial period, and for some years afterwards, she was the leading commonwealth of the country. She was rich and powerful, had the largest population, and produced the greatest number of distinguished men. There was a fine civilization in the old Dominion. It was built, it is true, on an ephemeral industry in tobacco; and when that failed, the civilization declined. But while it lasted, its beneficial effect on the development of America can hardly be over-estimated.

The majority of people nowadays are ignorant of this piece of history. It has been overwhelmed in the later development of New England, and an effort of the mind is required to realize that it once existed. In the strong, generous, social life of Virginia, William and Mary was an integral part. The college was bound up in the life of the State. The office of Surveyor General was in the gift of the college, which at one time appointed George Washington to that position; at another time, Thomas Jefferson; at another time, Zachary Taylor, the grandfather of General Taylor. George Washington was also, at the close of his life, chancellor of the college. How few people know this? But suppose Harvard had given Washington those two appointments, one in his youth, the other in his old age, how much we would hear about it. Every child would know it, and those who did not know it would be laughed at.

For five years the legislature of Virginia held its sessions within the college walls, and would have continued to hold them there if the buildings had not been destroyed by the fire of 1705. But the college and the commonwealth had more important connections with each other than these which are merely formal or legal. The most important connection was the feeling that associated the college with everything pleasant, refined, and ennobling in the life of every Virginia

family. They were educated there. They went there several times a year with their wives and daughters to enjoy the festivities. The Apollo Hall of the old Raleigh Tavern was there, where Jefferson danced with his sweethearts, where the first acts of the Revolution were planned, and where Patrick Henry first uttered his burning words.

Williamsburg, the seat of the college, was in the eyes of the planters, a miniature Court of St. James, the place where they believed were reproduced some of the dignity and refinement of England. The old church-yard and the college chapel were a sort of Westminster Abbey, where the great Virginians were buried. The college contained curious and rare books and manuscripts, the gifts of kings, archbishops, and governors. Such sights could then be seen nowhere else in the colonies.

It has often been said that a great many Virginia families sent their sons to England to be educated. We read of this in Thackeray, and it was undoubtedly true. But it is a significant fact that all the distinguished Virginians were educated on their native soil. Those who sought their early training abroad never rose to eminence. And this brings us to another important point. Some of the clergy of the colony came from England, and for the reason that no parish in England would have them. Hard things have been said of the Virginia clergy, but the greatest authority, Bishop Meade, has testified that the native clergy, that is, those educated at William and Mary, were altogether different. Only the foreigners were a scandal.

The oldest literary society in the country, the Phi Beta Kappa, was founded at William and Mary in 1776. The college is, indeed, older than Harvard, if we count as Harvard counts. The date of Harvard is usually given as 1636, which is the year in which the General Court first decided that they would have a college. But no active work was begun until three or four years afterwards. William and Mary, however, was begun in 1619, and George Thorpe, of His Majesty's privy chamber, came over to lay the foundations. He was

unfortunately killed in the Indian massacre of 1622, along with a number of the college tenants. His work was carried on by others, but the college was not an accomplished fact until 1693.

Those who care to pursue this subject further will find in "The College Book" a short account of William and Mary taken from the larger history published some years ago in Baltimore, and now out of print. The annual catalogue is also very interesting, and contains a great deal of information.

## COLUMBIA

The first move to establish King's College, afterwards, in 1787, called Columbia, was in Trinity Church, New York, 1703. The rector and wardens waited upon Lord Cornbury, the Governor, and asked him which part of the "King's farm" belonging to Trinity Church had been intended for the college.

Another attempt was made in 1729, when the great Bishop Berkeley was in this country. He had been thwarted in his plan for a college in Bermuda, but thought he might still carry it out in New York by joining in the Trinity Church plan.

Finally King's College received its charter in 1754. The parish of Trinity Church was the prime mover, and furnished most, if not all, of the land.

Like all other Church institutions (except those which exist only in the imagination of ignorant persons) it was thoroughly liberal in its structure. Besides the Governor, Archbishop of Canterbury, judges of the Supreme Court, and some other dignitaries, it was compelled to have among its governing body the senior minister of each religious denomination in the city, which at that time included the Dutch Reformed, Lutheran, Presbyterian and Huguenot. The only provision which made it a Church college was that the president must always be a churchman, and service in the chapel must always be conducted from the Church liturgy.

Its history was not very eventful except during the Revolution. Like all of our institutions, it suffered during that period. On the 6th of April, 1776, orders were given the college to prepare for the reception of troops. The students were dismissed, the library and scientific apparatus hid away and most of them lost, and the buildings turned into a military hospital.

President Cooper was a violent Tory and contended in pamphlet war with Smith, Livingston and several other

popular champions of the day. The students, however, were nearly all patriots; and this condition of affairs was typical of all Church people during the Revolution. Some of the clergy were Tories. But most of the laity were Continentals, many of them, like Washington, being leaders in the movement; and two-thirds of the signers of the Declaration of Independence were of the faith.

It is a significant fact that the adversary who finally overthrew President Cooper in his pamphlet war was one of his own pupils in the college, Alexander Hamilton.

Let us pause for a moment. Hamilton was educated at a Church college. So was Jefferson. The two men who founded the two schools of political thought which have controlled the destinies of this country from its birth until now, received their intellectual training from the Church. Need we add the names of Marshall, Madison, Monroe and others? Are not Hamilton and Jefferson enough? Suppose some other Church, Presbyterian, Congregationalist or Baptist, had educated those two men, how much we would hear about it! How it would be used to stimulate the colleges of those denominations! What wonderful inferences would be drawn from it! What an opportunity for the orators! Why are we always so silent!

Let us take some other salient points, for we have no room for details. In 1767 the medical school was established at Columbia. It was the second one founded in the country, the first being at the University of Pennsylvania.

On November 3rd, 1823, James Kent, the great chancellor of New York, was appointed Professor of Law at Columbia. His lectures, like the lectures of Blackstone in England, were developed into commentaries on American law, and remain the standard work on that subject which nothing has yet been able to supersede.

Columbia is now an institution with about ninety professors and instructors, and over 1,300 students. The herbarium is the largest and most complete in the world, except the Royal collection at Kew in England. The School of

Mines, opened in 1864, is one of the best in the country. The medical school, now incorporated with the College of Physicians and Surgeons, ranks even higher.

There has, for a long time, been a movement tending to transplant Columbia out into the suburbs, incorporate it with the General Theological Seminary and Trinity School, adopt the dormitory system, and make it a university in the fullest sense of the word. It would then be more of a power for the Church. Various circumstances, however, prevent the fulfillment of this plan, and it is not likely that the present generation will see it executed.

## UNIVERSITY OF PENNSYLVANIA

It will probably surprise many people to hear the University of Pennsylvania called a Church college. It is not now a Church institution; but in its early days it was largely dominated by Church influence; and it is mentioned here as another instance to show how widely extended that influence was, and what great work our Church was once able to do in the line of higher education.

The University of Pennsylvania was founded as a school by Benjamin Franklin, got its charter as an academy in 1753, and was chartered as a college in 1755; and always known in colonial times as Philadelphia College. Like Columbia, it was founded on liberal principles and provided that all denominations should be represented in its governing body. But its first and greatest president, the Rev. Dr. William Smith, was a Church clergyman, and it has since then had other presidents of the same faith, among them the Rev. Dr. Goodwin, who died only a few years ago, and Mr. Charles C. Harrison, its present head.

The Rev. Dr. William Smith, the first president, was a very able man, and one of the prominent characters in Pennsylvania colonial history. He made of his college more of a general institution than it has even been since. He drew students from all over the country, and even from the West Indies. Before the Revolution, William and Mary and the College of Philadelphia were the leading seats of learning in the colonies. The fame of Harvard and Yale is of a later date. The Philadelphia College was a little larger than William and Mary, and had a wider curriculum embracing more topics; but was far inferior to William and Mary in the quality of its training and in producing remarkable men.

President Smith was sent to England in 1762 to collect funds, and being a churchman, he confined most of his exertions to his own people. He applied to the Archbishop of York and the Archbishop of Canterbury, and they obtained

for him what was then called a " Brief." It was letters patent from the King addressed to every incumbent of a parish in England (there were 11,500 of them at that time) recommending and authorizing collections, and commanding that commissioners be appointed for that purpose to go from house to house. Such a brief was given to Dr. Smith and Dr. Jay, of Columbia (then King's) jointly, and the two men worked together for the two Church colleges.

Smith collected in this way for the Philadelphia College more than £6,921, a large sum in that age. The contributors to it included the King (£200), the Princess Dowager (£100), both the archbishops, all the bishops, a large number of the clergy, a long list of noblemen, the Rt. Hon. William Pitt, and both the universities of Oxford and Cambridge, almost every college in each giving something.

The college, being established by the money of churchmen, and ruled over by a churchman of commanding position in the colonies, very naturally contained a great deal of Church influence; so much so that the Presbyterians were dissatisfied and founded a college of their own at Carlisle. And the final result was still worse, for the jealousy of the Church influence was one reason why the legislature revoked the college charter during the Revolution, and established it on a new basis. Since then it has been the University of Pennsylvania and it has been impossible for us to claim it as one of our institutions.

But while it was ours, there was established in it, in 1765, the first medical school in America, the school which has made Philadelphia the centre of medical instruction for more than a hundred years. Since that school was founded in 1765, there has never been a day when Philadelphia has not had one or two physicians of national and even world-wide reputation. The line begins with Rush, Shippen and Bond, before the Revolution, and comes down unbroken through Wistar, Jackson and Physick, to Mitchell, Gross, Agnew and others of our own time.

In other words, the first and second medical schools in

the country were established under Church auspices, the one at the College of Philadelphia, the other at King's College in New York. The third medical school was founded at Boston, but not until 1783.

The Church educated most of the great men who made the Revolution and the Constitution a success. She established the first American medical school and also the second. Although now driven from such valuable work by unfortunate circumstances, she still holds two of the best scientific schools in the country, Lehigh University and the School of Mines at Columbia. And yet her members tamely admit the continual false statement that she is not sufficiently modern in her ideas to teach in modern times.

## AFTER THE REVOLUTION

Before the Revolution, we had three colleges, William and Mary, Columbia and the University of Pennsylvania, or College of Philadelphia, as it was then called. But in the Revolution we lost any hold we had on the College of Philadelphia by the partisan fury of the State legislature, and soon after we lost William and Mary by the dis-establishment of the Church in Virginia, leaving us possessed only of Columbia. We went on in this condition until about the year 1820, when the Church, having recovered from the shock of the conflicts with England, the need of colleges was felt, and they began to spring up in different parts of the country. Trinity, Kenyon and Hobart were all founded between the years 1822 and 1826, and in widely separated places; Trinity in Connecticut, Kenyon in Ohio, and Hobart in Western New York. They were the first of the post-revolutionary colleges. They belong to the second period of our Church history, and were the results of the new conditions of growth which followed our organization into dioceses after the Revolution. They were not only among the first, but among the strongest, and have survived all that were founded after them, except the University of the South.

The colleges that were established after them at intervals of a few years were quite numerous. There was St. James in Maryland, Jubilee in Illinois, Griswold in Iowa, Nebraska in the State of that name, St. Pauls in Missouri, another St. Pauls on Long Island, New York, Kemper in Michigan, Shelby in Kentucky, Norwich in Vermont, Bristol near Philadelphia, De Vaux at Suspension Bridge, New York, Racine in Wisconsin, and the University of the South in Tennessee. All of these, except the University of the South, are sus-

pended or have gone out of existence. Some of them have been reduced to grammar schools or academies, with the hope that in time they may be revived again into colleges. Others are completely dead and gone.

It would be interesting to trace the history of each in detail; valuable lessons might be drawn from them. But we have no space for this at present, and can only make a few general remarks.* Nearly all of them were founded between the years 1825 and 1860, and were very evenly distributed over the country. The causes of their existence are evident. The leaders of the Church saw a chance to recover from the effects of the Revolution, and they knew from the experience of every Church in every age that one of the most effective means for such recovery was education. They were right, and their efforts were crowned with success; for after the colleges were started the Church increased more rapidly. In the 30 years from 1800 to 1830 the number of communicants had not doubled. But in the next thirty years, down to the time of the Civil War, covering the period when the colleges were founded, the communicants more than quadrupled.

Every diocese felt the need of a college, not only to educate its clergy, but also to educate its laymen and bring them under the best and strongest influences of the Church. A college was found to be a very valuable piece of diocesan machinery. Unfortunately, as we shall see later on, the too close connection of the college with the diocese gave only temporary help, and in the end prevented the full growth of the college and cut off its best usefulness.

The statistics of Church growth since the Revolution have been recently prepared by the Rev. Charles Holland Kidder and published in the "Churchman" for March 30, 1895. They are so interesting that we repeat them here. Previous to 1830 there are no accurate figures. But the number of communicants in 1800, Mr. Kidder tells us, has been estimated by various authorities at from about 12,000 to

* An interesting account of Bristol College has been kindly furnished by the Rev. Dr. R. B. Fairbairn, and will be found in the Appendix.

16,000. It is probably safe to say that it was somewhere between those figures.

| Year | Population. | Communicants. | Decennial Increase of Population. | Decennial Increase of Communicants. |
|---|---|---|---|---|
| 1830 | 12,866,020 | 30,939 | | |
| 1840 | 17,069,453 | 55,427 | 32.67 | 85.71 |
| 1850 | 23,191,876 | 79,987 | 35.87 | 44.53 |
| 1860 | 31,443,321 | 146,600 | 35.58 | 83.39 |
| 1870 | 38,558,371 | 220,000 | 22.63 | 57.57 |
| 1880 | 50,155,783 | 344,789 | 30.08 | 56.72 |
| 1890 | 62,622,250 | 509,149 | 24.86 | 47.67 |

Some of the colleges that were founded and perished in that thirty years of growth before the Civil War were very successful in their day. Bristol, though short-lived, had a large number of students. The merits of Racine are well-known. St. James' was quite popular until broken up by the Civil War.

There is an important observation to make on the way in which these colleges perished. They were all in competition together, Trinity, Kenyon, Hobart, and the University of the South, along with the others which are gone. As the weaker ones subsided and disappeared, they left Trinity, Kenyon, Hobart and the University of the South, standing in widely separated parts of the country, showing clearly that these survivors were rightly located and in spite of the unfortunate circumstances of too much diocesan control, the fittest to survive.

We shall take up the history of these survivors in their order, and it will be plainly seen that their roots are deep and widespread. They are the colleges to which the Church should now devote herself, and some arrangements should be made, such as other religious bodies have, to prevent waste of money and effort in founding other colleges.

These four colleges are admirably situated. Trinity is in New England; Hobart occupies the centre of New York, the greatest State in the Union; Kenyon is for the West; and the University of the South for the South and Southwest. In

time, we shall need a college for the Pacific slope, but the time has not yet come.

These four colleges are real colleges in every sense of the word. They have the dormitory system, and full courses of instruction. They have already proved themselves a great power to the Church, and they can be made a still greater power, which would give astonishing results within twenty years.

There is a very absurd notion prevalent among Church people that colleges do not depend for their strength and success on money. It is vaguely said that instruction is everything, and that if the right men were present, a great university could be conducted in a tent. This may be true enough in an ideal sense. Plato and Socrates, under the conditions of life in ancient Greece, could no doubt have managed universities in their gardens, or on the steps of a temple. But this is not ancient Greece. This is the close of the nineteenth century, and we are in the United States of America, where the competition in colleges, as in everything else, is intense.

The point where Church colleges need most assistance is in scholarships; in other words, the means of lessening expense to deserving students. Those who are unacquainted with the practical working of colleges would be astonished if they knew the way in which great institutions will apparently descend from their dignity to go about the country and drum up students of this kind. They are the most important class of men for a college to get, because their earnestness and industry keep up the standard of scholarship, and their steady lives help to control the others. They are very numerous; much more numerous than most people have any idea of. The rich colleges are able to bid highest, and they generally get them. In this way our Church every year loses control of hundreds of young men who would make the best material for her ministry and active laity. They go to the colleges of various denominations, and become indifferent to the Church.

The writer of this article knows of a Church college,

which, being in excellent condition in point of instruction, and well equipped in everything except scholarships, was urged by its alumni and some of the trustees to advertise itself. But the project was dropped because it had already been tried and found to result only in a host of applications from worthy young men of slender means who were feeling about to find the cheapest education. As the college was short of scholarships there was no use in its bringing on itself hundreds of applications and letters which would have to be answered in the negative. It is for Churchmen to say how long this state of things is to continue.

## TRINITY

It is not generally known, or, at any rate, most of us do not remember, that up to the year 1818 Congregationalism was established by law in Connecticut, and taxes were levied in support of it which all the inhabitants had to pay, whether they were members of the Congregational Church or not. There was one college, Yale, thoroughly Congregational, with a strict provision in its organic law that it should never be ruled or controlled by any but Congregational ministers.

If we had the space, it would be interesting to describe the Connecticut of that time, so orthodox as they called themselves, so strict, severe and blue, and yet so steady, keen and intellectual; with the most genuine love of liberty and free institutions in their hearts, in spite of their "establishment" and ecclesiastical taxes. It was not an effulgent, tropical atmosphere. In fact, it was hard and cold. But it proved itself an excellent medium for mental discipline, and continues so to this day.

The Congregationalists, though in complete control, had nothing in their nature of the persecuting spirit. But, nevertheless, they felt very sorry for the churchmen, because they were not "orthodox," and the churchmen had a hard time. There was something congenial, however, between the two faiths: both of them loved knowledge and liberty in its true sense. The Church made great progress, and even before the beginning of the century, Connecticut was one of our strongholds.

As early as 1810, the Church people tried to have the charter of their academy at Cheshire enlarged, so as to make it a college. They intended to call it Seabury College, after their first bishop. They were in great need of such an institution to combat the overwhelming influence of Yale. They had no place to educate their children or their future ministers, except in the hotbed of their rivals; and their first attempt to get a college was easily defeated in the Legislature by Yale and the Congregationalists.

In 1818, however, the new constitution of Connecticut was adopted, abolishing the religious establishment and the taxes. This was an opportunity, and the churchmen went vigorously to work. They dropped the plan of enlarging the Cheshire Academy, and moved for the founding of Trinity. The prominent man in the movement was Bishop Brownell, who had succeeded Bishop Seabury.

The churchmen were rapidly becoming successful, and making great use of the argument that the State was too much ruled by Yale, and too exclusive, antiquated, and illiberal. So successful were they with this plea that Yale tried to stop their course by a clever trick. Yale still had on her statute books the test laws by which every one who became an officer or ruler in the institution had to openly testify his adherence to Congregationalism, or rather to that embodiment of the faith, known as the "Saybrook Platform." All this was suddenly repealed, and evidently with the hope that it would take the wind out of the sails of the new Church college. But it did not. Trinity was incorporated in 1823, and is, therefore, after Columbia, the oldest Church college now in existence.

This is another instance of a Church college on the side of liberal and advanced education. The movement to establish Trinity forced a much older and more powerful institution to drop some of the remnants of intolerance. Trinity filled a great need in the Connecticut of that day, a fact which is evidenced, among other things, by the quickness with which the money was raised; $50,000 being subscribed within a year by citizens of the State. The different towns competed for the possession of the college; and Hartford bid highest and won.

The college continued its efforts for wider culture, and established the first professorship of political economy in this country. It has also been claimed by some that Trinity was the first American college to have a course in English and break away from the old, prescribed curriculum. But the honor is disputed by Hobart. In any event, the two Church

colleges were very near each other in this innovation. A great cry was raised against it at the time by the older colleges, who held up their hands in horror. But it is a noticeable fact that in a few years they all adopted it.

Trinity, the only Church college in New England, has the great advantage of being in the New England educational atmosphere and partaking of those methods of training which have made college men from that section so remarkable the world over. It is most proper, for every reason, that the Church should have a college in New England, and on this account alone Trinity deserves encouragement and support.

Moreover, Hartford is an ideal college town. With a population of about 60,000, it is large enough to have all the best advantages of a great city, with a minimum of its evils. Some years ago Hartford was the richest city in the country, when tested by the proportion of wealth to population. Of late years it has found a rival in Portland, Oregon. Such a condition of wealth means a great deal of quiet refinement and cultivation, cleanliness, comfort and general respectability. Moreover, the wealth of Hartford is very evenly distributed. There is no kind of manufacturing carried on which produces a vicious class.

For nearly a hundred years men of literary tastes have sought Hartford as a residence. Charles Dudley Warner and Mark Twain have in recent times made it their home; and looking into the past we have the names, Dwight, Trumbull, "Peter Parley," Dr. Hawes, Mrs. Sigourney, Prentice, Lewis Gaylord Clark, Mrs. Harriet Beecher Stowe, and Horace Bushnell. Accordingly a visitor finds a beauty and picturesqueness about the architecture and arrangement of the streets, and within those pretty houses a refined society to whose merits the students can testify, and which, though rich, is devoted to other things besides money.

The town has three libraries; the college library of over 36,000 volumes and 26,000 unbound pamphlets, the Watkinson of over 43,000 volumes, and the Athenæum of over

35,000. The Trinity Library is, of course, a working college library, the Watkinson is a scholar's library of research, and the Athenæum is for current and standard literature for every-day use. But the citizens are not satisfied, and have recently subscribed nearly half a million dollars to enlarge the Watkinson. These facts are significant. Such a condition of affairs could be found in few towns of the same or even of a much larger size, and few places could be found better suited to student life and the building up of a powerful college.

We cannot here enter into the details of education at Trinity. The annual catalogue furnishes full information on that subject. We may say, however, that in recent years the department of science has been greatly extended, and no college in New England has now better facilities in this respect except Yale and Harvard. Especial attention is given to electricity in view of the importance it now occupies as a profession. The departments of classics and philosophy were developed and brought to a state of great usefulness long ago. Philosophy has always received unusual attention. And another specialty much relied upon and extended, has been the course in English and English literature. For twenty years and more the college has had a succession of professors in this department who have shown much more than ordinary ability.

Trinity was established by the diocese of Connecticut, and much strengthened in its early years by the churchmen of New York. It still draws many of its students from New York. But of recent years it has outgrown its connection, with the diocese of Connecticut, and is now in a fair way to become a general institution of the Church. We shall see, as we go on, that this same tendency has lately appeared in all our colleges.

At present Trinity is exceptionally well equipped, both in professors and apparatus. It will soon, however, need a new dormitory for the accommodation of students; and it already needs a new building for the library, which increases

at the rate of a thousand volumes a year, and overflows its present quarters. Efforts are now being made to raise money for a new and large building for the departments of Natural Science.

Among its graduates the college has been rather remarkable in producing bishops and members of Congress, as well as several Governors of States.

## KENYON

Kenyon College, at Gambier, Ohio, has had a curious history, and is important to the Church as being the college of the West.

It was founded in 1824 by a remarkable man, Bishop Chase. He was the first bishop of a diocese west of the Allegheny Mountains. The year 1819, the date of his consecration, does not seem so very long ago. But at that time, and for many years after, Ohio was far west, and marked the limits of the Church in that direction.

Bishop Chase was of strong New England stock, and his nephew, educated under him, afterwards became the great Chief Justice Chase. The Bishop had no taste for settled places. He was of enormous stature, never knew the meaning of fatigue, and thought a rain storm a good enough condition of weather for a horse-back journey. He was the first Protestant clergyman to perform duty in Louisiana. He was as gentle as a woman with his friends, and not very gentle with his opponents. He had an imperious will; he disliked to build on another man's foundation; and always wanted his "own domain." An Ohio lawyer once said of him reflectively, "He was an *almighty* man."

He accepted the diocese of Ohio without salary and without a house. He succeeded in buying a farm, and supported his family by his own labor on it. The vexation, the disappointment, and the hardships of his early life in Ohio, would have killed most men. But out of such conditions he built up the diocese.

There was one main object running through the mind of this good man, and that was to found an institution which would be both a theological school and a college. That was the key to the situation in Ohio. You could do nothing, he said, without a college.

Most of our colleges have grown out of a diocese; but here was a diocese growing out of a college. Kenyon was

for many years the foundation of the diocese of Ohio. The salary paid to the Bishop as president of it was his only source of income. He was supported by the college instead of being supported by the parishes.

When Bishop Chase had made up his mind as to the necessity of a theological school and a college, he went to England to obtain funds, and it is curious as throwing light on the condition of the Church at that time that this undertaking of his was vehemently opposed by Bishop Hobart, and mildly opposed by Bishop White in accordance with his saintly character.

Bishop White argued that it was a great mistake to apply for aid to a foreign source; it would be giving comfort to those enemies who said that we were a mere dependence of the Church of England, the established Church of a foreign state; it would lessen our respectability. It was then only a few years after the war of 1812, and the feeling of that war and of the Revolution was still strong.

Bishop Hobart argued that it was imprudent for a diocese to have a theological school of its own; it would be a narrow policy tending to sectionalism, and might break up the union of dioceses only lately accomplished by the General Convention. All such institutions, he thought, should be general like the theological seminary just established in New York, or be branches of that institution. The Bishop was right. It was a narrow policy tending to sectionalism for a diocese to have complete control of a college. It was a mistake which should now be remedied. But at that time there was no way of remedying it. The colleges were starting in the dioceses, and, at any rate, there was no way of stopping a man like Bishop Chase.

He had a letter from Henry Clay to Lord Gambier, and he was soon one of the most popular men in Great Britain. The English saw in him a man of the heroic type. Lord Gambier and Lord Kenyon (whence the name of the college and its site) took charge of his affairs. Among other distinguished persons who took a great interest in him were Lady

Rosse and Hannah More. Altogether he obtained from England $30,000, and Kenyon was an accomplished fact.

Difficulties which cannot be detailed here caused the resignation of Bishop Chase from both college and diocese, and the resignation of one necessarily involved a resignation of the other. He became the Bishop of Illinois, where he founded Jubilee College, which has since died a natural death. Bishop McIlvaine, who succeeded him in 1831, entered into the same impossible position of president and bishop combined. We say impossible with a qualification. It was all very well for Bishop Chase to occupy that position. It was the best that could be done under the circumstances; but it was merely a make-shift; it could not be successful in the long run. No one felt this more keenly than Bishop McIlvaine. He complained bitterly of it, and put the seal of his disapproval on this erroneous system in very strong language. We have space to quote only his summing up:

"(1) The spiritual interests of the diocese require all the attention and care that any one Bishop is capable of affording in the most unincumbered circumstances.

"(2) The interests of the college require that its President, as he must bear in the eye of the public all the responsibility of its management, should have all his time and care, and his best thoughts and efforts, concentrated upon its concerns."

He was finally relieved of the presidency of the college; but the college remained a diocesan institution. Within recent years attempts have been made to give it a more general character by connecting it with a number of the surrounding dioceses and putting it under the control of the General Convention. These plans show every sign of success, and in the future Kenyon will in all probability occupy the position it rightly deserves of a general institution of the Church.

The college certainly deserves all the care the Church at large can give it. The severe struggles it has passed through seem to have refreshed it. All the documents and

papers which form the material of its history are written with a vigor, accuracy, and freedom of language which show scholarship and training. Its situation is excellent. Ohio is the New England of the West. As Trinity reaps a great advantage by being in the atmosphere of New England's educational methods, so Kenyon reaps a similar advantage by being in Ohio. It was among the first colleges of that State; and it has taken no small part in the State's history and the lives of its greatest men. We need not rely on generalities. Let us speak of facts.

Rutherford B. Hayes, President of the United States, was a graduate of Kenyon. So also was Edwin M. Stanton, Lincoln's Secretary of War. Stanton said, "If I am anything or have done anything in the way of usefulness, I owe it to Kenyon College." Another alumnus was Henry Winter Davis, so long known as the most accomplished parliamentary orator of the country, and a long time a prominent member of Congress. Another was David Davis, one of the Justices of the Supreme Court of the United States and at one time Senator from Illinois. Stanley Matthews, only recently dead, and also Justice of the Supreme Court and Senator, finishes the list of very remarkable men who claim Kenyon as their foster mother. These men were all fond of Kenyon, expressed their affection, and never denied the debt they owed her.

How many other colleges in the country can show such a list? How many, even of the large ones, could equal it? Does it not remind us a little of the success of William and Mary before the Revolution? Can such a long list be merely accidental? Consider the work of Kenyon, William and Mary, and the results of Church training in England, and then draw your own conclusions about the ability of the Church to educate.

All these great men of Church education, Stanton, Hayes, Davis, Matthews, Alexander Hamilton, Madison, Marshall, and the other great Virginians, were somewhat alike. There were certain characteristics common to nearly all of them. They were not cranks, or doctrinaires. They

were not devoted to ostentation or humbug. They were balanced, rounded, finished men, and there was a high sense of honor among them all. They had the best characteristics of Americans, and have contributed largely to mould the best American type.

We might even go so far as to say that Chief Justice Chase was in a certain sense a Kenyon graduate. He lived, for a time, under what were practically Kenyon influences. He was educated, for several years, by the founder of Kenyon; and Bishop Chase was Kenyon, and Kenyon was Bishop Chase. He threw into it his indomitable spirit and his enthusiastic love of knowledge. As the twig is bent the tree inclines. The first settlers of a country and the founders of an institution are very apt to form once for all its destiny.

## HOBART

Hobart was chartered in 1825, but the movement of which it was the outcome began as early as 1812, when the Rev. Amos G. Baldwin persuaded the trustees of Fairfield Academy to ask Trinity Church to found a college in New York, somewhere west of Albany.

The following year, upon the suggestion of another petition, Trinity Church founded a theological school in connection with the Fairfield Academy, which was in Herkimer county. There were at that time few clergy in western New York, and the influence of the Church was slight.

In 1821, Bishop Hobart had the theological school transferred from Fairfield to Geneva, and this was the beginning of the college which, after many difficulties, was established four years later. It was the creation of the Bishop, and rightfully named after him.

That rich corporation, Trinity Church of New York City, which had such a large share in establishing Columbia, took also a prominent part in establishing Hobart, and her name has been sometimes associated with that of the Bishop as a founder.

Hobart's early plans were laid with great care, and, as already remarked, she disputes with Trinity the honor of being the first college in the country to adopt a course in English, and break away from the old ideas of a prescribed and classical curriculum. The principle involved in this change was excellent, but since then other colleges have carried it too far. But, at any rate, it was first adopted by the Church, and is another instance of our liberal views in education. Other colleges may have carried the principle too far, but Church colleges have not.

There was also a very successful medical school established at Hobart, but the town of Geneva proved too small for such an institution, and it was removed to Syracuse University, where the students could have more opportunity and

material for their investigations. This medical college, however, while it was connected with Hobart, graduated the first woman doctor in this country. This was in 1849, long before the movement for the study of medicine by women had acquired much strength. This solitary lady, whose name was Elizabeth Blackwell, appears to have been followed shortly after by, at least, one other. At any rate, we hear of one there in 1856, and, very likely, an examination of the records would reveal others.

Hobart is a part of the diocese of Western New York, and the Bishop is *ex-officio* a member of the college board of trustees. The president may now, under the canon, belong to any New York diocese. The college is also connected with the five dioceses of the State. This, and the privilege given to the president, are attempts lately made to change the college into more of a general institution of the Church at large. It is hoped they will be successful. Hobart has been valuable to its diocese, but has shown itself deserving of a wider sphere.

There have been several times suggestions made that Hobart should be joined to Trinity and make one college. But Hobart has always stoutly refused, and decided to maintain its autonomy. We cannot but think its decision was right. Its situation is excellent, in a town neither too large nor too small, amid beautiful scenery, in a rich and prosperous State. The movement to establish the college which began nearly a hundred years ago, and continued through many adversities to accomplishment, and the fact that since then the college has maintained itself with success through much tribulation, both point to a permanent cause of existence. The college seems to supply a natural want, and should be more free to develop itself by being made a general institution. The removal of it to Hartford would deprive the Church of any college between Trinity and Kenyon.

One of Hobart's presidents, the Rev. Benjamin Hale, D. D., held his office for twenty-two years, the second longest term ever served by a president of a Church college since the

Revolution. The value of such long terms of service was strikingly shown in his case; for he rebuilt Hobart and may be regarded as its second founder. He had been a Congregational minister, and after joining the Church was most unfairly turned out of his professorship at Dartmouth for his opinions.

Without Hobart College the Church in Central and Western New York would have presented a very different aspect from that presented to-day. Of its living alumni a smaller proportion entered the ministry than from other Church colleges; but it raised up a strong body of laymen whose devotion to the Church is a marked feature of those dioceses. While its graduates rank well in the ministry, showing a due proportion of bishops, professors, and leading clergymen, its contributions of laymen to fill important offices in the State and national government are far beyond the average.

Nor should we forget the benefits conferred by its medical school between 1835 and 1872. Many of the seven hundred physicians graduated from it became men of mark in their profession.

The following are the words of an eminent churchman taken from a letter addressed to the writer of this article in answer to some inquiries:

"If we should take out of the Church the clergymen and laymen who have been educated at her schools and colleges, the work of every department would languish. By such a supposition we may get some idea of what the Church owes to her colleges, and arrive at some notion of what evils we might have escaped if they had grown as strong as their neighbors have done. Who can estimate what our Church would be to-day if Kenyon had five hundred students and other colleges like numbers? Certainly lukewarm churchmen would not be so prevalent. Our colleges have been too much sacrificed to passing needs and local interests."

## UNIVERSITY OF THE SOUTH

We now come to a most interesting college, very different from the others we have just been considering. It was founded in a different manner, and though younger than the others, has achieved remarkable success.

The idea of establishing a great Church University for the South was first conceived in 1856 by Bishop Polk, of Louisiana, who, at the outbreak of the Civil War, became a general of the Confederacy, and fought against Grant in his first battle at Belmont. Bishop Polk took a larger view of the subject than had ever before been expressed in the Church, except by Bishop Hobart. The other colleges founded after the Revolution, had been started in a diocese, and were intended more especially for the benefit of the diocese. But the Bishop of Louisiana had a mind that went beyond the boundaries of his State. For him a college was not a mere diocesan institution. He required for its foundation at least ten States, and he chose those south of Virginia and Kentucky, and east of New Mexico. He combined the dioceses of Louisiana, Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Arkansas, and Texas. The documents in which he advanced his opinions show the grasp and intelligence of the statesman. This is more particularly true as to his suggestion for the site of the university. He pointed out that the railroads of the southern system were tending to unite and form a great junction at the southern extremity of the Allegheny range in Tennessee, a place which would soon be within thirty or forty hours' travel from every part of the district he had selected.

The remarkable part of the undertaking was that it was warmly seconded by the whole South, at that time in a very exultant mood politically, and without the least fear of the future. The liberality and rapidity with which the necessary half million dollars was subscribed would lead us to contradict the statements of Van Holst and other historians as to

the poverty prevailing among the slaveholders in the decade preceding the Civil War, if we did not discover that these subscriptions were never paid.

Successful colleges usually begin in a small way and reach prominence only after many years. Attempts to create such institutions all at once require a large amount of money, combined with great energy and skill; and even then are sometimes failures. Cornell University, and Johns Hopkins and the Leland Stanford are instances of successes in that line. But the amount of money used to establish them was enormous. The five hundred thousand dollars at the disposal of the University of the South was a trifle compared with it, even if it had been paid. The University of the South, however, made up in skill and energy for what was lacking in funds.

When a college grows slowly and naturally, it is taken care of, if it succeeds at all, largely by the sure action of natural causes. When men undertake to forestall nature, and do in five years what she will take sixty for, they usually have not the divine intelligence, and do not take the pains to make up for the strength of her slow processes. But the founders of our Southern University took that infinite pains which is said to be equal to genius. They studied nature so closely that they reached her secret. The history of the carefulness with which their plans were laid, the minuteness with which topography and the peculiarities of Southern society were studied are astonishing reading for Northerners who often fondly imagine that they are the only people on the continent who are capable of such care and effort.

In choosing a site, the committee appointed for the purpose wandered all over the country, and inspected every place. Not content with this, they appointed a commission of engineers, who, acting under a printed set of inquiries and instructions, made the same investigation, and returned a voluminous, detailed report, to which was added the letters of individuals, and the bids of various towns and villages for the privilege of having a college, some of them going as high as a hundred thousand dollars.

This report was debated for two days by the trustees, and Sewanee, the present site, was fixed upon. It is on what is known as the Cumberland Table Land in Franklin County, Tennessee, about eighty miles from Nashville, and about sixty-five miles from Chattanooga. The land is about two thousand feet above the sea level, and eight or nine hundred above the surrounding plains. The situation would probably be an injury to a northern college, but was just what was required in the South. As many people know to their sorrow, the whole of the southern country is malarious, especially in the warm months, except certain districts in the mountains. Sewanee was chosen largely on that account, and also because it fulfilled the requirements of Bishop Polk of being near a railroad centre and near an agricultural region which would afford varied supplies. The college would also have the advantage of mining its own coal on its own land. All these are considerations which would be smiled at in the North; but under southern conditions of life they are essential.

Southern parents, interested in their children, prefer to have them in the highlands in summer and at home in winter, when there is less danger from malaria. Accordingly, the scholastic year at Sewanee begins in March, and lasts through the summer until December, just the reverse of ours.

There are several important watering places on the table land near the University, and many Southern families have cottages near by, and spend half the year there. The surroundings are pleasant, and if the institution receives proper encouragement, and the excellent men who are devoting their lives to it are allowed freedom to develop their ideals, we may yet see the University of the South another William and Mary, a natural outcome of southern civilization, loved by old and young, and producing results worthy of such inspiration.

The trustees decided on Sewanee after two days' debate. But that was not enough for such earnest men. They cooled off for a few months, and then debated it again, coming to the same conclusion.

When such men began to form the curriculum of their college, we can easily suppose that their work would not be superficial. They gave more laborious attention to it than to the site, and it occupied them for several years. Not only the institutions of the United States, but those of Europe, were carefully examined; and those who imagine that all the wisdom in education can be found within the last twenty years would do well to look back at the work of the founders of the University of the South.

Everything is excellent in proportion as it is suited to its purpose; and these men did not investigate the seats of learning in Europe with the intention of producing an ideal scheme, which, as it appeared on paper, philosophers would pronounce perfect. They were working for the South and Southern needs. The theory of studies which they adopted was not arranged for any prescribed term of years. There were thirty-two departments, and success in a certain combination of these gave the right to a degree.

The final test of their plans came, when, after the war, the University started in 1868 with 14 students, had the next year 107, and seven years after 243. It still holds its own, and keeps its numbers at about 250.

This success is the more noteworthy when we consider that the war swept away all the endowment raised by Bishop Polk and his friends except the land, and put a stop to all active work. The buildings which had been erected were destroyed by the armies, and the corner-stone carried away piece by piece for relics. The institution was chartered in 1858, but did not begin its real life until 1868. It is only about 27 years old.

We have already said that it may resemble William and Mary in the future. It already resembles that ancient college in being battered by wars, and rising serenely and successfully from its ruins.

## ST. STEPHENS.

St. Stephens, at Annandale, N. Y., is a college so entirely different in its scope from the others we have been describing that it was omitted when the histories of the colleges appeared in the Educational Supplement of the Living Church. It is included now because, although it is only a training-school for the ministry, its course of studies is collegiate, and no description of the collegiate work of the Church would be complete without it.

Originally, its object was exclusively the supervision of young men who intended to join the ministry, without the admission of any others. It was afterwards opened to any who would not disturb the general purpose for which it was originally instituted. The curriculum and training were to be the same as in most colleges in New England and the Middle States; or, rather, the same discipline in ancient languages, history, moral philosophy and science was to be furnished as a student might select in a regular college with a view to the profession of the ministry.

St. Stephens dates from 1860, and arose out of the wishes which were expressd for such an institution by the Society for Promoting Religion and Learning in the State of New York. To this society was assigned by the diocese the care of young men who were studying for holy orders. The Superintendent of the society at that time was the Rev. John McVickar, D. D. He was very earnest in his request for such a college. Bishop Horatio Potter was also very desirous for the institution, and referred to it in his Convention Address in 1858 and 1859.

In the summer of 1859, the Bishop came to spend a few days with Mr. John Bard, at Annandale, who had established a mission and a parochial school, with the Rev. George F. Seymour, now Bishop of Springfield, at its head. Mr. Seymour had several young men with him whom he was preparing for entrance at the General Seminary; and the Bishop thought that this might be made the foundation of the

Training College which they had in view. He proposed to Mr. Bard that they should here make a beginning, and enlarge the work which Mr. Seymour had begun.

A few weeks after there was a conference with a committee of the Society. Mr. Bard agreed to give the chapel, which had been built for the parish church of the neighborhood, and ten or more acres of land, and one thousand dollars a year for the salary of a professor. The society was to contribute scholarships, and give two thousand dollars a year. The work was immediately begun. The students were lodged in neighboring cottages. The church, which had been burnt down, was rebuilded and consecrated on February 2d, 1860.

The first building was erected in 1861. It soon became insufficient, and a temporary wooden building was put up accommodating 31 students. At the same time a handsome residence was built for the Warden at a cost of $57,000. In 1886 a plan of buildings was adopted, and two sections of it built, and in 1891 two sections more added by the munificence of the Rev. Dr. C. F. Hoffman.

Dr. Hoffman might, indeed, be called the second founder of the college, for ever since 1878 he has been endowing professorships and adding buildings, his last gift being a handsome library building costing $73,000.

The college is, within its scope and aims, eminently successful. The present Warden, Rev. Dr. R. B. Fairbairn, assumed his office in 1863, and his long administration of thirty-two years is another instance to show the importance of keeping one man, and a good one, at the head of a college for a long course of time. Beginning with 12 students, he gradually built up his college until now there are more applicants than can be received on the limited scholarship foundations.

## THE WEAK POINT OF OUR MODERN COLLEGES

Having reviewed the history of Church colleges, what conclusions can we draw from the facts?

First of all, that previous to the Revolution the Church was very successful in higher education, trained a great number of the great men of the country, as well as many of the prominent families and ruling classes. This is all the more remarkable when we consider that the Church was not then firmly established. It was a missionary Church, disliked by other religious bodies, constantly exposed to their attacks. Its organization was of the loosest kind; there was no diocesan system; the fragments which existed in each colony were not organized into a General Convention or any similar body. The principles, traditions and spirit of the Church were thrown at random among English colonists. And yet in the matter of education great things were accomplished.

Equally evident is it, that after the Revolution there was a failure of the former success, and for the reason that we lost most of our colleges and the Church was in a depressed condition. So depressed was it that in many parts of the country it was believed that it could never be again revived. Bishop Meade tells us, in his memoirs, that when, as a young man, in Virginia, he announced his intention of becoming a clergyman, many of his acquaintances thought it an evidence of insanity.

But the Church was revived all over the United States, and one of the most effective means for this revival was education. Colleges began to spring up everywhere soon after the year 1820; and immediately, as already shown, the statistics reveal an increase of numbers and power in the Church. Speaking of this change, the President of Trinity recently said:

"Within ten years after the first three colleges opened their doors, new blood began to stir in the heart and run in the veins of the Church. In twenty-five years she emerged from a position of an obscure and

despised sect in the major part of the country, and moved almost at a bound to the forefront of religious life. Her upright and high-bred laymen were found in high places in the State, in social life, and in the advance of every progressive movement. The change which they wrought in this Church in forty years is amazing."

But this great advantage that was coming from educational institutions was not pushed, or rather something checked it. Of the numerous colleges that were founded after 1820, many soon began to die, and those that lived reached a certain point of effectiveness and influence and then stopped; and there has been little or no advance since. The Church was about to realize an enormous increase of power from education, as every other Church has done that has made use of education. But something stopped it; nipped it in the bud. What that something was we shall try to show.

When the Church was organized after the Revolution, when bishops were obtained, dioceses formed, and the dioceses centralized into a sort of a confederacy called the General Convention, no special arrangement was made for the colleges. Every other department of Church life was provided for. But the educational life was left to shift for itself. In fact, at that time there was not much educational life. Most of it had been destroyed by the Revolution. William and Mary was lost to us by the dis-establishment of the Church in Virginia. Our slight hold on the University of Pennsylvania had been lost by the partisan fury of the legislature. In fact there was nothing left but Columbia. It was capable of moving on in its own way as it always has done, but it never occurred to any one that special legislation was necessary for it, or that a special place should be provided for it in our organic law.

Of course, if those able men could have foreseen the future they might have provided some system and some place of honor for the future colleges. But they had difficulties enough to face. They solved the problems and avoided the dangers which were immediately at hand, and made no attempt to bridge streams that they had not reached. They

had practically no colleges at all. Why then make arrangements for things which had no existence? Moreover, the colleges they had had in colonial times had always taken care of themselves and produced excellent results without any particular arrangements.

This was well enough for many years. From the Revolution until about the year 1820, we had no colleges at all, except Columbia. But towards the end of the first quarter of the century, as we have already seen, the need of such institutions began to be felt, and they sprang into existence all over the country.

These colleges were all local enterprises established to supply a want in some particular diocese. Very often the bishop of the diocese was the person most interested and the person who made the greatest effort to secure funds. By the most natural process in the world, each college became a diocesan institution. It started in the diocese, and the machinery of the Church provided no other place for it.

Here was the rub. It was all well enough for a diocese to have a college, but the fact that the college was diocesan hampered its growth. It could never grow larger than the diocese. As soon as any rapid development of the college began there was danger that the part might become greater than the whole. The limits of a diocese are fixed by geographical lines; but a college is capable of indefinite expansion. It is the purpose and merit of a diocese that it should attend only to its own business within its district. It cannot wander into other places. The extension of its influence elsewhere is an impertinence. But a college is essentially a general institution. Its merit consists in the wide spread of its influence. No geographical lines are marked out in its charter. But the essential element in the constitution of a diocese is its boundary on the map.

When a diocese has created a college, and regarded it for years as part of itself, any enlargement of the college is very naturally viewed with some distrust. A college with five hundred students and forty or fifty instructors, is a more

prominent, and in some respects a more influential, institution than any diocese in the country. A college connected with a diocese must be kept small if the diocese is to rule it. If it should grow large there is great danger that it will rule the diocese. There is the whole situation in a nutshell.

The accidental connection of college with diocese is not so much a connection of positive law as of influence and custom. In some of our colleges the bishop of the diocese holds an *ex-officio* position in the college, and in all cases where the head of the college is a clergyman, and some of the professors are clergymen, he and they are necessarily subject to the authority of the diocese. In these two respects there may be said to be a legal connection, but it would be of little moment were it not made a vantage ground for exercising a much wider control than appears on its face. It is hard to describe in a few words the extent of this influence, except to say, that the diocese feels that it owns the college, and as the president and many of the professors are clergymen, the bishop and clergy of the diocese have it in their power to make things easy or difficult.

In other words, when a man is elected president of one of our colleges and made responsible for its success or failure, he suddenly finds that he is not president at all, but that some other person is president, or that some group or party in the diocese holds the power. He is responsible and some one else has the power.

No able and self-respecting man will endure such a situation. He is placed in a prominent public position in which his conduct can be seen and criticised by the whole Church and the whole country; and yet he may be wrecked, and his reputation for executive ability ruined, by the acts of people who control his institution without being named as its officers.

The consequence is that the best men in the Church often decline to be the heads of her colleges, or if they accept, do so only as a stepping stone to other preferment. The college presidency, instead of being used for its own proper pur-

poses, is turned into a make-shift, a place which a man will use not for the work and usefulness which is there, but as a temporary retreat.

This is strong language. But every one familiar with our colleges knows it to be true, and nothing shows it more clearly than statistics. Some one bitterly remarked that our colleges graduate more presidents than students. The following table shows the average term of presidential service of Church colleges compared with others:

| Colleges. | Beginning. | Age. | Number Presidents. | Aver. Years of Service. | Longest Term. | Shortest Term. |
|---|---|---|---|---|---|---|
| Trinity . | 1824 | 71 | 10 | 7 | 11 | 2 |
| Kenyon . | 1825 | 70 | 11 | 6 | 12 | 1 |
| Hobart . | 1826 | 69 | 10 | 7 | 22 | 1 |
| Amherst . | 1821 | 74 | 5 | 15 | 22 | 2 |
| Williams . | 1793 | 102 | 6 | 17 | 36 | 6 |
| Harvard . | 1640 | 255 | 22 | 11 | 32 | 2 |
| Yale . . | 1701 | 194 | 12 | 16 | 29 | 3 |

The dates in the above are those of the beginning of the first presidential term. Curiously enough the Church colleges have each had about the same number of presidents, unless we count the three presidents *pro tem* of Kenyon and Hobart, which will give Kenyon 14 and Hobart 13 presidents. The table speaks for itself, and deserves careful study. We will simply call attention to a few prominent points. Amherst, which is four or five years older than the three Church colleges, has had only half as many presidents; Yale, which is more than one hundred and twenty years older than any of the Church colleges, has had only two more presidents.

Now, it is needless to say that nothing is more injurious to a college than a constant change of headship, involving a constant change of policy. There is no sort of institution in which one-man power can be worked to better effect than in a college. Of course, a great deal depends on the professors, on traditions, system, and tone. But these important elements cannot produce their full results unless directed by the continuous and free guidance of one hand. Instances are

numerous. What would Harvard or Princeton be without the long, steady application of one individual mind in the shape of an Eliot or a McCosh?

We recognize the necessity of not changing the bishop of a diocese except by death or infirmity. A college demands the same steady government. That is the only point in which a college resembles a diocese. A bishop can no more manage a college and a diocese and make both successful, than he can manage two dioceses. One is sure to be sacrificed to the other.

When we had no dioceses at all as in colonial times and our colleges rested only on the general community, they were great; and even now, the more a college frees itself from diocesan control, the larger and stronger it becomes. The University of the South, although the youngest and poorest financially, is larger than Hobart, Trinity, or Kenyon, and when we look into its condition, we find that it has more freedom from the interference of a diocese. It has partly gotten out of the difficulty by connecting itself with fifteen dioceses instead of with one. It would be better if it were clear of them altogether, and stood as a general institution of the Church. Columbia has grown large, and has never been diocesan. So has Lehigh University.

All this is said with full appreciation of the good work done by bishops and dioceses in establishing the colleges we have. Those colleges have produced excellent results, and have in them still greater potential excellence; but it is confined and imprisoned. We are not here to find fault with them. The point we wish to insist on is that their excellence is small compared with what it might be. They are capable of better things. A diocese is a good place to start a college. It has proved itself to be such. But in a little while the college outgrows its infancy and its leading strings, and should be given the rights and responsibilities of a man. Very likely, also, many of the bishops would be glad to be rid of the bother of their diocesan colleges. They have enough to do without them. But the system of the Church forces such

institutions upon them and they have to accept them. Such hampered institutions are a waste of power. The same energy and effort applied to a general institution would produce larger results.

Diocesan schools are certainly valuable. We have many of them and good ones. But it is a noteworthy fact that our greatest school, St. Paul's at Concord, N. H., has always been entirely independent of its diocese. It has been developed by a man of great originality and force of character. Those who have known him would smile at the idea of his conducting a school which was a part of something else.

A distinguished clergyman closely connected with one of our largest institutions, has said that "diocesan control was the coffin of every Church college," and that if he had his way he would "place every one of our colleges within an ecclesiastical District of Columbia."

His remarks are valuable because they state in brief and striking language the effect of the present system, and at the same time suggest a remedy. Each college should stand by itself as a separate entity, just as each diocese stands by itself. Each college should belong not to a diocese, but to the Church at large; should be, in other words, a general institution.

The presidents of colleges and the professors should be given higher rank in the Church, and the value of their work should be recognized. It should be made possible for an able man to devote himself to a college without running the risk of wrecking his professional life as a clergyman. Other religious bodies see the importance of their college presidents and treat them accordingly. Among the Presbyterians, the heads of colleges rank with the highest, and are the leaders of thought. It is hardly necessary to mention the names of McCosh, Patton, and Roberts. The same may be said of the Congregationalists, and the presidents of Yale and the late presidents of Amherst and Williams. In these bodies a man runs no risk in accepting a presidency. Instead of being a probable injury to his professsional career, it is a decided

benefit, and enlarges his sphere of usefulness. The position is taken as life work and not as a make-shift or stepping-stone.

In founding their new University in Washington, the Roman Catholics placed a bishop at the head of it, and their action is instructive. Our presidents should have a higher rank than ordinary clergy. At any rate, if they cannot be given some marks of distinction, dignity, and power, they should at least have freedom from local ecclesiastical interference. The canons of the Church have now been changed so that college presidents and officers, if they are clergymen, may belong to any diocese they choose, on the broad ground that they are engaged in doing the work of the Church at large. This is a move in the right direction : indeed, a great advance. It does not follow because a college must have some geographical position that it should be always under local direction. The character of the work should determine the status of those who are doing it.

Nor is there any danger that in making colleges general institutions, they will wander away from the Church. The clergy connected with them will still be subject to discipline and can be called to account for the doctrine they teach. They will be still subject to the authority of the Church, though it may not be the authority of the bishop within whose diocese the college building happens to stand. So far as doctrine is concerned, our colleges can be put under the House of Bishops or under a Board of Visitors composed of bishops, as at Trinity, or under the General Convention, according to the Kenyon plan. No fears are entertained for the General Theological Seminary, because its doctrine is under the control of all the bishops, instead of being under the Bishop of New York alone. Nor have there been any fears of St Paul's School because it was independent of the Diocese of New Hampshire.

It was suggested some time ago by a Church periodical that our college presidents should be made *ex officio* members of the General Convention. At a recent convention they were

allowed the privilege of the floor, and the vote was passed amid much enthusiasm and applause. It was gratifying as showing a revival of interest in our colleges. It should now go farther and the privilege be made perpetual.

Oxford and Cambridge have always been represented in Parliament. Old William and Mary sent her representative to the legislature of Virginia. The least we can do is to have our colleges represented in our own Church assembly, and we will be following precedents most ancient and illustrious.

## THE CHURCH COLLEGE BEFORE THE GENERAL CONVENTION *

Among the important acts of the late General Convention was its recognition of the value of educational work. The joint session of the two Houses to hear and discuss the report of the "Church University Board of Regents," was a new departure, and seems to place the educational interests of the Church on the same plane as the missionary interests. The multiplication and development of schools in charge of Churchmen, and their almost phenomenal success may well justify the attention which was given to the general subject. But there is one department of the work which has long reproached us by its comparative insignificance, and which is largely affected for good, let us hope, by the canonical legislation of the convention just closed.

It has been our misfortune that the Church has never undertaken to found a college of liberal education. There have been many ventures by individual bishops, and one by confederate dioceses. It is not surprising that most of these ventures have failed. No diocese has been strong enough to maintain and develop a college in addition to its distinctively religious and charitable institutions until other colleges had preempted the ground. The large sums required for the establishment and support of a college were not to be obtained within the comparatively limited area and from the resources of the small portion of the population under the jurisdiction of a single bishop. The other dioceses felt it to be no part of their duty to build up the institutions of their neighbor. Hence, while these colleges were used to a limited extent for the education of postulants for Holy Orders, and by those who were originally interested in their establishment, they were generally regarded as local and diocesan.

* This paper by the Reverend President of Trinity College, George Williamson Smith, S. T. D., was published in the "Churchman," of December 10, 1892.

It was natural that they should be largely under the control of the several bishops within whose jurisdictions they were situated; and that their chief diocesan function should be the preparing of men for theological studies. We are not surprised, therefore, that they gradually settled, in public estimation, into training schools rather than colleges of liberal education. Whether this view was justified or not, it was, and is widely held, as evidence from correspondence in my possession abundantly shows. Other colleges have been founded alongside of our own, have grown strong and are developing into universities; while of the eighteen or twenty ventures of Church people only Trinity, Hobart, Kenyon, St. Stephen's and the University of the South, survive.

The extraordinary success of this last-named institution seems to show that there is faith in the educational power of the Church on the part of Chuchmen, if it can be centred. This has been done at Sewanee by confederating fourteen dioceses for its support. It has a larger constituency to appeal to than its sister colleges have had, and that constituency, although poor in money, has responded nobly to its recognized obligations. There can hardly be a question that parents have faith in the educational power of the Church in secondary schools, and we believe that this faith would be extended to its colleges if it were invited.

But the question is asked, Why multiply colleges? Are there not enough already? In reply to these questions I quote from a letter lately received from a gentleman who sent his son to Trinity: "The *raison d'etre* of the Church college is the education of the intellect in conjunction with the formation of character under the system of the Church's training. There is, I grant, no need of Church schools or colleges so far as the cultivation of the mental power is concerned; there is need, however, of institutions which give both mental training and the religious influence of the Church."

This view corresponds with that of Dr. Gailor, Vice-Chancellor of the University of the South, who boldly asserts

that "if this Church of ours, with its broad and free, because principled Catholicity, has any message to deliver or any title deed to life, then her active interest in education is a sacred trust from God, the neglect of which would be a treason to her past, and a death-blow to her future."

There is an objection on the part of some to "sectarian colleges." But a college under the control of Churchmen would be no more "sectarian" than Yale under the Congregationalists, Brown under the Baptists, or Princeton under the Presbyterians. It is hardly practicable to have educational work under religious influences save by religious men, and it would be difficult to find religious men who are not members of some church. That a college is conducted by Churchmen instead of Congregationalists can hardly render it more sectarian. The "sectarianism" of the Church is its least degree of offence in educational work.

For reasons already given above, and for others which need not be specified, our college work has lagged. But at the late General Convention it was brought prominently forward as one of the great interests of the Church at large. The colleges, as we have seen, had been treated as local; but the convention by amendments to the canons, under the urgent advice of the presiding bishop, recognized the work as general, and as important to the whole Church by giving the same exemption from diocesan jurisdiction to their professors as had already been given to the clerical officers of the two general institutions of the Church, "The General Theological Seminary" and the "Foreign and Domestic Missionary Society." This action is among the most notable and important in its legislation. It recognizes the college as a bond of union between the different parts of the Church, as an interest which is common to Churchmen, irrespective of dioceses or parishes, and which exerts a cohesive power in binding together into vital unity those who are, geographically, widely separated.

We have waited long for the time when, the more urgent questions being disposed of, attention could be given to this

great and pressing question, and now the opportunity is afforded of adding immeasurably to the power of the Church by the establishment and development of those institutions which have been the glory and strength of all our neighbors.

Happily, we have already several colleges whose history is sufficiently long, and their "plant" sufficiently large to guarantee their perpetuity; while the character and standing of their graduates in all professions and departments of life justify their claim to the consideration of those who are seeking worthy objects for their benefactions, or who believe that the training of the intellectual powers in conjunction with the formation of character can be best accomplished under the influence of the Church. Already thousands have been blessed through them, and hundreds are now receiving their care. It remains with those who believe that our colleges have work to do which is worthy of the Church, to say how great that work shall be.

Trinity College, Dec. 1, 1892.

## SMALL COLLEGES BEST: THEIR ADVANTAGES OVER THE LARGE INSTITUTIONS*

Men are apt to separate on the question of the comparative advantages of large and small colleges according to their relation to the one or the other. The president of Trinity is expected to favor the small college, and the president of Yale the large college; and the former is open to the charge of inconsistency, or insincerity, if he wishes his own institution to increase in numbers. Let me say then, at once, that he wants Trinity to grow larger and extend its benefits to a greater number of students. He believes that if its work is good for one hundred young men it is good for two hundred; but only on the same conditions; and this is the reconciling principle of two convictions which are apparently incompatible. While he believes that the college has a special character of its own, which makes it a valuable member of the college confraternity, he does not think that its worth in the educational world would be proportionately increased by a simple aggregation of numbers. It would appreciate in importance only by a growth consistent with the preservation of its character and the impartation of its special culture to a larger number of students. It is conceded that a student enjoys a kind of advantage in a large academic community which a small college, standing alone, does not offer. But, on the other hand, it is claimed that certain special advantages belong to a small college on account of its numerical smallness. Let me instance a few in a general way.

(1) In a small community every student is known, and his individual tastes, disposition and ability are considered as they cannot be considered in a great aggregation.

*This paper, also by the President of Trinity, was read before the Hartford Board of Trade, and published in the "Churchman," of August 18, 1894.

(2) There is security against the influence of vicious students, who are more readily detected and eliminated than where they can be hidden in a crowd.

A man makes more friends among the students in a small college than in a large one. He may know them all. But in a great number this is impossible; and students divide up into cliques on the money line, on the social line, the lazy line, the line of boon companionship, etc., just as they drift together and associate in a great city.

(4) In every department of instruction better work can be done. On this point I speak from gratifying intelligence from graduate and professional schools into which I have followed our young men for some years past. There they sit side by side with the honor men of Harvard, Yale and Princeton, and they lower their flag to none. At first, they said, they were a little apprehensive because they were impressed by the cool assumption of superiority, especially on the part of those who proved to be indifferent scholars; but the greater accuracy and thoroughness in their training soon put them at their ease, and in some cases made them a little vain—perhaps pardonably so. They have a way of taking scholarships and fellowships at Johns Hopkins, Harvard and Columbia, that I have not the heart to discourage. A few years ago I inquired at Harvard into the working of the elective system of studies I was informed that at first the different professors were anxious to have their work chosen by a large number of students, and to make their departments popular. Soon, however, they began to prefer a small number, and discouraged many applicants, as they found that to do the best work the number must be limited. In other words, they wanted to establish the conditions which exist in small colleges.

A student in a neighboring university told me that the instruction in the lower classes had been of little value because there were so many in his sections that he was not called upon oftener than once in ten days and sometimes not once in three weeks; and that the instructors were mostly graduates

of but few years' standing and but little experience. But the elective work of later years was better, because they were divided up into small groups, under competent men. His may have been an exceptional case, let us hope it was—but it brings out certain possibilities of the instruction in a large college.

### EDUCATION AND INSTRUCTION

Now, I believe there is a decisive test to which this question may be brought. What is the proper work of a college? And here I venture to suggest that a distinction ought to be made between two things which are often confounded: Education and instruction. They are not the same. The latest dictionaries will show that although the words are often used interchangeably, their differences have not been obliterated. In the word education the root idea is that of drawing out, of cultivating, of strengthening, of expanding or developing. It is far more comprehensive than that of instruction, which is setting in order, imparting, or forming by the communication of knowledge. The end of education is the production of a full-rounded man by growth from within; while that of instruction is direction by an outward instrumentality in some special study or pursuit. The business college, so called, does not educate; it instructs. Its work is narrow. In one aspect it presents an educational front, inasmuch as it calls out ability in a certain line; but such power is, in itself, morally, different. It has no virile, or moral quality. It may be used to detect errors in the accounts of another, or to forge a note for one's-self. Instruction in chemistry will teach one to make dynamite by which to blast a highway for commerce through a mountain, or blow up a legislative assembly. Chemical knowledge has no moral or manly quality any more than money has. Applying this distinction to the work of our colleges and universities, we may say, in general, that the college is to educate, and the university to instruct. The college is to turn out a man fit for any line of life; the university to fit him for special work.

### SUCCESS OF PRIVATE SCHOOLS

Pardon me a word more on this point. Our public schools have fine buildings, costly equipment, skilled teachers, and they are free. Alongside of them are private schools which give the same instruction. Their houses are not better, nor their equipment. The instructors are not, probably, on the average, superior as teachers. These schools charge high tuition, and yet they flourish, and are increasing in number, because they educate the children in a much more satisfactory way than the others. The number of pupils is smaller, or the number of teachers proportionately is greater, and they feel a sense of responsibility for every pupil. The atmosphere is more refined. There is greater personal freedom than where a great aggregate demands repressive rules. The personal characteristics of each pupil are studied. The excellencies and faults of each are noticed and taken into account. The importance of the individual is recognized. There is quick sympathy and perception on the part of the teachers, and a strong personal influence is brought to bear from close personal contact. Parents are the best educators; but they may not be the best instructors in a particular branch of study. This brief sketch may indicate what is meant when a distinction is made between education and instruction; for lack of observing which we have the perennial common school question before us—not having made up our minds whether the schools are to instruct, with incidental reference to education, or whether they are to educate beyond the range of instruction.

### PERSONAL INFLUENCE

Returning, now, to the question before us, if education in its broad and comprehensive sense is the aim of a college, the institution should not be so large as to shut out the student from the personal influence of, and personal contact with, the permanent officers and professors, who hold their superior positions because of their personal character and attainments.

In education personal influence is the chief factor. President Garfield's idea of a college was, we are told, "a boy on one end of a log and Dr. Hopkins on the other." A gentleman, a graduate of a great university, who had just roared himself hoarse over a victory by the college foot-ball team, told me that his son was not enjoying the advantages at that college which he had had in his day. It was too large. His son scarcely met the professors till he was far on in his course, and few of the instructors of the lower classes were skilful, or cared to do more than use their places as a stepping-stone to the various professions to which they looked forward. The *ad interim* occupation did not awaken their zeal, or call out their full powers. It was simply drudgery. They felt very little responsibility for the advancement of the students in their studies, and for their conduct, none. His vociferous zeal for his college, and his comments on her educational methods, formed a charming and comical contrast. But he had my entire sympathy, both in his zeal for his *alma mater* and his regret over his son's deplorable lot. A writer in the "Sewanee Review" for February, 1894, discussing the comparative advantages of different institutions, says: "I suspect that the students of the smaller colleges often fare better than those of the formal State universities," where there is a princely equipment, but "where there is not the same personal contact which is the greatest factor in the college formative influence." Professor Henneman, of the University of Tennessee, tells us that "he believes so intensely in the personality of both teacher and student, and in the sympathy existing between the two at certain stages in their development, that he trusts that by them the spirit of inquiry, of study, of creation, is awakened."

### THE MATTER OF DISCIPLINE

In our institutions of higher learning the great body of students live in a community, and for their proper education all those influences must be brought to bear which are fit to effect a salutary development of the constitution and nature of

manhood at that period when the faculties, passions and powers are in a yeasty state, as they are in early youth. The easist thing for a professor to do is to confine himself to the mere work of instruction in a course of prescribed studies, and let the police of the locality look out for the conduct of the young men. "I took a good deal o' pains with Sammy's eddication, sir," said Mr. Weller to Mr. Pickwick: "let him run in the streets when he was wery young, and shift for hisself. It's the only way to make a boy sharp, sir." But the word discipline, which is found in most college statutes, implies a certain oversight and restraint to be exercised by the faculty. Yet what can they amount to where there are two or three thousand students, the majority of whom lodge outside the college precincts, in comparison with their efficiency where there are but one or two hundred? I think men of mature years will say that the order of college life, the routine, the constant presence of restraining and inspiring influences, formed the most profitable part of their training.

### THE ENGLISH MODEL

The enormous growth of our great colleges has taken place within a quarter of a century. The conspicuous names on their rolls and which are used as an advertisement, represent the work of colleges comparatively small. In this development the German university has had most influence. But I venture to suggest that, as Americans, we should look to England, rather than to the continent, for our educational model. It ought to suit us better than the Germans, because we are of the same stock, and would naturally develop on the same lines. Without disparagement to any of the races which are co-operating in the magnificent work of creating a nation of unprecedented greatness, we may claim preference in our public institutions for English models. Now, there are two great historical educational centres in England—Oxford and Cambridge. The University of Oxford does its educational work mostly through colleges which are confederated under

its general administration. An Oxford man gets his degree from the university; the educational work is done under a severe system of discipline, in some college, whence he goes up for an examination before the university. We find there the combined advantages of a large academic body and a small college.

### IN OXFORD

The "Oxford Calendar" of 1893–94 shows the total number of undergraduates at Oxford to be 3232, of whom 244 are non-collegiate, leaving 2988 in twenty-one colleges and five halls. The average number in each college or hall is, then, 115. The largest number of undergraduates in any college is in "Christ Church House," the college of the nobility, where we find 295, *i. e.*, less than our own Williams College, which is reckoned among the small colleges. The smallest number of undergraduates in any college in Oxford is in "All Souls," where the undergraduates are only 6. There are two halls which have respectively 6 and 3 students each. Only Balliol, with 236 undergraduates, Christ Church with 295, New College with 253, and Keble with 202, have more than 200 undergraduates each. Eight colleges and five halls, named in the calendar, have fewer than 100 each. That is, the majority of colleges and halls named in the Oxford Calender for 1893–94, many of them several centuries old, have fewer students than Trinity College, Hartford.

### IN CAMBRIDGE

Is an Oxford scholar usually regarded as insufficiently educated? If so, let us look at the other great educational centre, Cambridge. Here we find 2912 undergraduates, of whom 107 are non-collegiate, leaving 2805 to be divided among 17 colleges and 2 halls, making an average for each a fraction less than 148. The largest number is in Trinity, which has 614—not far from the number in Amherst College. The smallest number in any college is in Sidney, Sussex, 58;

in any hall, in Ayerst, 25. Only Trinity with 614 undergraduates, St. John's with 247, and Trinity Hall with 218, have more than 200 each. Six colleges and one hall have less than 100 undergraduates each. Among the latter are such famous colleges as Peterhouse, founded in 1284; Queen's, in 1448; St. Catherine's, in 1473, Magdalene in 1519; Sidney, in 1594, and Selwyn, a theological college, but a few years old, but of high reputation. The famous Corpus Christi College, founded in 1352, has just 100 undergradutes. But this does not tell the whole story. For the education of these young gentlemen, who altogether would hardly make, numerically, what we think to be a first-class college in the United States, the number of professors, fellows and tutors is outrageously extravagant according to our notions, and the large number of residents, or graduates, of lecturers, preachers, or what not, of private tutors and of world-renowned specialists, would make the hair of an economically inclined American stand on end. And yet the high-class Englishman does not think it too much, as he has a notion that to convert money into superior men is the best use you can make of it. If time permitted, I think it could be shown that England's growth in power and dominion has coincided with her academic development.

### TRUE EDUCATION

In a university where the business is instruction, you may have 5,000 or 10,000 students, if you will; but in a college where the business is education, we are admonished by the law of nature, which gives to parents (who are the chief educators of the world) but a small number of children, that the members of an educational community should not be too large. I have read some where that "true education is the drawing out and training and strengthening of the capacities and faculties with which we are packed full." The youth with a real education, *i. e.*, with his faculties so disciplined that he can make the best use of them, starts out in life "fitted to be a blessing to mankind." Or, as one of our

most famous educators has said in effect, " Students are at college not simply to learn this or that bit of knowledge, or this or that piece of scholarship, but to learn to recognize and appreciate the loving, large-hearted natures of great and influential men; to become loyal and true and high-minded, to gain high ideals of honor, truth and beauty; to gain life friendships; to gain character that will stand the test of trial and strengthen with prosperity." This can be done in a community large enough for interactions, and yet not large enough to absorb or extinguish the individual. This is a matter worthy of attention. The late Judge Curtis, so well known in Connecticut, used to attribute his successes to the fact that he was trained in Trinity to keep and assert his individuality. It was a sacred thing, for which he was responsible.

### THE IDEAL

I believe the ideal of an educational institution presents it as a large academic body, composed of several colleges, with a competent number of permanent officers of high grade; each of them a man whose presence is attractive and gracious, who believes in his work, and has enriched his personality with the treasures of learning, and holds himself bound to impart to others what he has gained and elaborated in the crucible of thought. And when a young man meets a thinker he will absorb from him without effort, and in the most delightful way, the cream of all he knows. Life, literature, history, religion and politics will show a new face or disclose great depths not previously suspected. Briefly, lives are enriched by contact with other lives in intimate converse or fellowship. By such a growth, and on such terms, Trinity may grow large and yet retain its most valuable features.

### IN CONCLUSION

But it may be said, as things are, we must choose between the large and the small; which, in the actual state of affairs, produce the best results? I answer that I believe the small

colleges do the best educational work. An old friend, when he was in a college which was small then, and has never exceeded the numbers in Trinity, and which, when he was there, had less than fifty undergraduates, recalls among his personal friends who were fellow students with him, Judges Minor, of Cincinnati; Wells, of Michigan; Hurd, of Ohio; Bishop Wilmer, of Louisiana; Henry Winter Davis, M. C., the eminent statesman; J. B. Minor, professor of law in the University of Virginia; David Davis, Judge of the United States Supreme Court; Edwin M. Stanton, Secretary of War under Abraham Lincoln; Stanley Matthews, Justice of the United States Supreme Court; R. B. Hayes, General, Governor and President of the United States; besides many others who were distinguished in their day in business, letters and in the Church. No large college ever approached Kenyon in the proportion of its graduates who gained a national reputation and historic position. This indicates what a small college can do, and what small colleges are doing. The graduates of such institutions, I believe, are doing more than their share of the heavy work of the world.

## THE CHURCH UNIVERSITY BOARD OF REGENTS

It having been suggested that this pamphlet would be more complete if it contained an account of the objects and work of the University Regents, the necessary papers were obtained from the Secretary of the Board. One of these papers is so clear and succinct that we shall not attempt to epitomize it.

"THE CHURCH UNIVERSITY BOARD OF REGENTS was created by a resolution of the General Convention held in New York City in 1 89

"This resolution was the result of several years' agitation of the educational interests of the Church, and especially of several conferences of those directly interested in such work.

"By it the work of the Board, for the first three years, was ordered to be confined to perfecting its own organization and to preparing a report of 'a detailed scheme of organization and operation.'

"The Board was legally incorporated by act of the Legislature of the State of New York, and is empowered to hold and administer funds. At present it is composed of the following members:

"The Rt. Rev. the Bishop of Albany, *Chairman.*

"The Rt. Rev. the Bishop of Minnesota.

"The Rt. Rev. the Bishop of Tennessee.

"The Rev. Dr. Eliphalet N. Potter, *Advocate.*

"The Rev. Dr. Morgan Dix.

"The Rev. Dr. David H. Greer.

"The Rev. Dr. William R. Huntington.

"Professor Henry Coppee.

"Professor Henry Drisler.

"Mr. George W. Vanderbilt.

"Mr. Silas McBee.

"Mr. Spencer Trask, *Treasurer.*

"The Rev. Dr. William M. Hughes, *Corresponding Secretary.*

"The Rev. Dr. F. Landon Humphreys, *General Secretary.*

"The report to the General Convention held in Baltimore, 1892, was formally presented to the House of Bishops and to the House of Clerical and Lay Deputies sitting as one body.

"Immediately upon its acceptance a Sub-Committee was appointed by the General Board to carry out 'that part of the report relating to finances and the scholarship and fellowship scheme with power.'

"This Sub-Committee, appointed in October, 1892, proceeded to

perfect the details of the scheme outlined in the general report. These in turn were submitted to formal examination by a committee composed of some of the best-known educational experts in this country, who were entirely unconnected with the Board.

"The special committee reported in part as follows: 'The undersigned having been invited by you to examine your proposal to award annual scholarships * * * and to devise a plan for such award, respectfully report that they cordially endorse the plan and believe that it will have a potent effect in promoting high standards of scholarship,' etc. Advice was also repeatedly sought from various sources as to the wisest way to begin the work of the Board. Many suggestions were made, but there was an almost unanimous agreement among practical educators that the establishment of scholarships and fellowships of sufficient value to arouse the scholarly ambitions of the ablest students in our church institutions would prove the most desirable method to advance the educational interest of the church at first.

"The President of Columbia College stated that 'the founding of even one such scholarship would be a great gain.'

"Upon further and repeated consultation, it was finally determined to begin in our theological seminaries; since, *first*, results would be most quickly reached, and, *secondly*, the men who might secure the scholarships would be identified permanently with the Church.

"Within one year of the formation of the Sub-Committee the Board was enabled to announce to the Church that it was prepared to offer three scholarships, the most valuable in the United States, to members of the graduating classes of the theological seminaries who fulfilled certain requirements. These scholarships continue for three years under the usual conditions, and are of the value of $750 per year. Two of them are now held by graduates of the General Theological Seminary and one by a graduate of the Cambridge Divinity School. Three more have been offered this year, and three more will be offered next year. The funds for the first three have been provided, and those necessary for the succeeding six are guaranteed.

"It is intended, as soon as the funds can be secured, to extend the privileges of similar scholarships to the church colleges in affiliation with the Board. These are to be secured by Board examinations of a character to encourage high standards of scholarship in these colleges. Up to this time no administrative expenses have been incurred. Such, in brief outline, is the history of the Board up to this present.

"It should be noticed that, while more than five years have been devoted to arousing the interest of the Church on this subject and to perfecting the machinery of administration, but one year has elapsed since the Sub-Committee of the Board felt itself justified in appealing for funds. Even then that appeal was only of a general character.

"After one year's practical experiment, the Board feels itself justified in taking active measures to secure funds from the Church adequate to carry out its further plans.

"It will be asked: 'What is the direct purpose of the Board in undertaking this scholarship scheme as a beginning?'

"In answer it may be said that the country does not need at present additional institutions as much as it needs great scholars. Especially is this the case within our own Church.

"Great scholars are the outgrowth of especially advantageous opportunities for advanced studies given to carefully-selected men. In no way can our colleges be more quickly and healthfully helped than by giving them the opportunity to offer to their students unrivaled incentives to scholarship, while at the same time exalting the standards of instruction by examinations of a high class offered to all alike.

"Fifteen thousand dollars will endow a scholarship in perpetuity and will give to the Church, for all future, especially selected scholars of the highest type. Until endowed, the Board of Regents will sustain as many of these scholarships as the funds in hand from gifts and other offerings will justify.

"The Board, therefore, confidently and hopefully appeals to all who are interested, *first*, in putting American scholarship on a par with any other; *secondly*, in supplying our own Church with learned specialists in its ministry; *thirdly*, in encouraging and increasing the spirit of scholarship in our church colleges.

"Address all communications to

"REV. F. LANDON HUMPHREYS, S. T. D.,
"*General Secretary*, Morristown, N. J."

The Regents have received many letters of approval, and the small pamphlet in which these letters are published is interesting reading.

Among other things the Bishop of Mississippi, in approving the scholarship plan, not inaptly remarks: "We have abundance of colleges and universities. We are in sore need of a few scholars." And he adds, "They are not grown in a night, like mushrooms, and they have little money value—in the street."

Professor J. J. McCook, of Trinity, well known for his excellent magazine articles on pauperism and venal voting writes to the Board:

"It seems odd that the religious descendants of the founders of Oxford and Cambridge should be found either quite indifferent as to the

higher education, or unwilling to give it the help and sanction of that form of piety which they profess to believe in.

"In fact, every religious body in America seems to have some distinct pride, if not principle, in this matter except our own."

Scholarships and fellowships have undoubtedly developed the wonderful learning and research of the English Church in Oxford and Cambridge, and the Board of Regents, it is to be hoped, will begin the American learning. Our colleges, Trinity, Kenyon, Hobart and the University of the South, are full of professors, trained, learned and experienced men, fully competent for original research in philosophy or science, and masters of language fully adequate to the expression of their discoveries. But they are kept back and discouraged by want of means. They are confined to the routine of class work. The college feels that it must get all out of them it can in the mere teaching and drilling of undergraduates. No provision is made for giving them a year of travel every seven years, as at Harvard. They have no leisure to write; and our colleges have not yet adopted the system, now becoming so common, of publishing the researches of their professors. I know, personally, professors in our colleges, far more learned and mature than the boys and apprentices that are employed to teach in Harvard and Yale. But the conversation with these men that reveals their ability reveals also the severe limitations which hide their light under a bushel.

The Regents have also in view a plan of drawing the church colleges into closer relations with each other and allowing students to go from one college to another for different parts of their course. Under this arrangement students will elect the particular specialty for which each college is noted.

## CHURCH SCHOOLS

Ever since early colonial times the Church has been carrying on education in this country through schools. I am not informed of the first Church school; but I venture to say it was in Virginia, and, if it were still in existence, would be more than two hundred and fifty years old.

These early schools, which, as the settlement of the country advanced, began to spring up in all the colonies, were what are now often called private schools; that is to say private ventures, started by some individual, and lasting, at best, only during his life or his years of energy. In Virginia and many of the other colonies there was a large class of men called tutors, who lived about on plantations, or in the more northern colonies on farms, and taught the children of the family where they lived, and perhaps a few of the nearest neighbors' children. These tutors were often Church clergymen.

There must have been a considerable number of these private schools and tutors in the years before the Revolution; and in the hundred years since the Revolution the number of private schools is known to be quite large. No records of their birth and death have been kept, and we have no statistics to discuss. They appeared, did their work for a few years, and passed away. But although we have no definite information of their number, or the numbers of their pupils, we can form some idea of their importance when we consider that every one of us now living remembers in his own time several of these schools, one or two perhaps in charge of a man of reputation. In the last hundred years they must have educated several thousand pupils.

There is a general feeling now that they are not the best kind of school; that we should have permanent incorporated

schools of some size, with a plant and apparatus of more or less value, and destined to last at least a century or so; something like the great English schools. But we should not for this reason despise the old-fashioned private school. It did an important work in a time when the conditions of the country made large incorporated schools impossible. It is still with us; and it will remain; for it supplies in many localities a special need.

But incorporation is the order of the day. Out of the 110 Church schools that have reported to us, only 40 are unincorporated. Nearly every one who has a school as a private venture labors to make it permanent; to get a charter which means a legal existence beyond anything that can be lived by a man; to get a Board of Trustees, which implies a broader hold on the community, and more numerous sources of influence. No one likes to keep school entirely on his own responsibility. It is too heroic; too much like the pioneering struggles of our ancestors. He likes to connect it with some large interest; a certain set or class of people, a Church or the State. This is right. A school should have force behind it; and religion or a church is force of the right sort. We hear a great deal about non-sectarian education. But the greatest schools and colleges in the past have been sectarian; and will continue so. When we have a race of men breathing without lungs, we shall probably also have men without religion; and at the same time non-sectarian education will be in order.

At the present time, however, all the indications show that the sixteen hundred or more men and women, who are laboring on the educational work of the Church, are building up all over the country permanent educational institutions, which if they receive proper encouragement will be an endless source of power and usefulness.

People connected with a college naturally think a great deal about schools; and the people at Trinity College have often wondered how many Church schools there were and what they were like. I began to amuse myself some years

ago by trying to solve this problem. It was like exploring a wilderness. No one could tell you much about it. But I picked up scraps of information here and there, and began writing persuasive letters to the various bishops, asking them to send me lists of the schools in their dioceses. I collected in this way a good deal of information which the press of other occupations pushed aside into a drawer of my desk where it was rapidly being forgotten. But this last winter, at the suggestion of President Smith, I finished the work and had the results tabulated.

I must say at the outset that the results are necessarily inaccurate. Nine or ten of the seventy dioceses failed to report whether they had any schools or not; and 132 of the 242 schools I discovered failed to report their condition. I am, therefore, not certain that I have all the Church schools that are in existence; and among those I have put down as in existence but not reporting, some may have ceased to exist. But still I think that the statistics obtained are sufficient to show general tendencies; and it will remain for some one else to make the investigation more complete. I shall be happy to receive corrections.

So far as I can find there are now in existence 242 Church schools. Of these only 110 have sent me reports of their condition and circumstances. As already observed, 40 of the 110 are unincorporated. Of the 110 only 22 were in existence previous to the Civil War, which shows how rapidly our Church schools have developed in the last 30 years. Of those 132, which did not report, I feel quite confident that nearly all have sprung up since the War. The growth since then has certainly been quite remarkable.

It may be of interest to add that of the 22 which are older than the War, only five are unincorporated, and these five are among the youngest of the 22. All of the very old schools are incorporated.

Trinity School, New York City, the oldest Church school in existence, was founded in 1709. The corporate title is

"The New York Protestant Episcopal Public School." The next oldest Church school seems to be the Episcopal Academy at Philadelphia, which was founded in 1785. It was intended partially to supply the place of the College of Philadelphia, a Church institution, which was destroyed in the Revolution. The next oldest school is one of the same name, the Episcopal Academy of Cheshire, Connecticut, which was founded in 1794. But it will be well to give a list of these schools which are older than the Civil War in the order of their age. The numbers of their pupils show that they are not only fairly prosperous, but some of them quite large, fully as large as a school ought to be.

| | | | | | | |
|---|---|---|---|---|---|---|
| 1. | Trinity School, New York | 1709 | 188 | Boys. | | |
| 2. | Acad. of the Prot. Epis. Ch. Phila | 1785 | 200 | " | | |
| 3. | Epis. Academy of Connecticut, Cheshire | 1794 | 40 | " | | |
| 4. | St. Paul's, Troy, N. Y. | 1808 | 20 | " | | |
| 5. | St. Peter's Parochial Sch., Phila. | 1834 | 27 | " | 45 | Girls. |
| 6. | Jubilee College, Jubilee, Ill. | 1834 | 10 | " | 10 | " |
| 7. | Columbia Institute, Columbia, Tenn. | 1835 | | | 101 | Girls. |
| 8. | St. Mary's Hall, Burlington, N. J. | 1837 | | | 104 | " |
| 9. | Epis. High Sch. of Virginia, Alexandria | 1839 | 100 | " | | |
| 10. | Cary Collegiate Sem., Oakfield, N. J. | 1840 | 30 | " | 45 | " |
| 11. | Coll. of St. James Gram. Sch., C. of St. James, Md. | 1842 | 30 | " | | |
| 12. | Va. Female Inst., Staunton, Va. | 1843 | | | 90 | " |
| 13. | The Rectory School, Hamden, Conn. | 1843 | 30 | " | | |
| 14. | Ogontz Sch. for Young Ladies, Cheltenham, Pa. | 1850 | | | 140 | " |
| 15. | St. Stephen's Par. Sch., Philadelphia | 1850 | | | 40 | " |
| 16. | Gram. Sch. of Racine Coll., Racine, Wis. | 1851 | 50 | " | | |
| 17. | Boys' Sch. of St. Paul's Parish, Baltimore, Md. | 1853 | 23 | " | | |
| 18. | St. Thomas' Par. Sch., White Marsh, Pa. | 1853 | 17 | " | 25 | " |
| 19. | The Highland Mil. Acad., Worcester, Mass. | 1856 | 67 | " | | |
| 20. | St. Paul's School, Concord, N. H. | 1856 | 330 | " | | |
| 21. | Vermont Epis. Inst., Burlington, Vt. | 1857 | 45 | " | | |
| 22. | De Vaux, Niagara Falls, N. Y. | 1857 | 70 | " | | |

Geographically, the 242 schools discovered are distributed, 70 south of Mason and Dixon's line and the Ohio, and east of

the Mississippi, 86 north of the M. and D. line and east of the western boundary of Pennsylvania, and 86 west of Pennsylvania and the Mississippi. Of the 86 west of Pennsylvania and the Mississippi, 61 are west of the Mississippi. This gives 86 to what is usually called the East, 70 to the South, 25 to the Near West and 61 to the Far West. This division is very even, and just what would be expected, except the number west of the Mississippi, which seems rather large.

Of the schools reporting, about 46 are diocesan, that is to say, directly under the authority and control of a diocese. Two of these, however, are under the control of several dioceses and call themselves Provincial, and two call themselves part of a Cathedral.

About 49 of the reporting schools are private; and by private in this sense I mean schools that are neither diocesan nor parish, though they may be incorporated. Some of the schools did not understand my use of the term, and reported themselves as under a Board of Trustees, and such I put down as private when I was sure that they were neither diocesan nor parish. One school reported that it was neither diocesan, private nor parish. But I happened to know that it was an incorporated private school and it was entered as private. I have been obliged to use the word private in this awkward sense because there is no other short term that will describe that large class of schools which are neither diocesan nor parish and yet under decided Church influence. Some of our best schools are of this sort, notably St. Paul's, at Concord, New Hampshire.

Among those reporting are some thirty odd parish schools. But on this point the statistics are inaccurate. The same may be said for the numbers of the diocesan and private schools, for some of the schools that reported failed to tell to which of these classes they belong.

The diocese of Pennsylvania seems to have the largest number of schools, 25; and has reported the largest number of pupils, 978. Tennessee comes next, with 488 pupils, and New York with 465.

As will be seen by reference to the tables some of the reporting schools are general in their instruction, some general and preparatory for business and college, and some preparatory for college. About 70 prepare for college, and 17 prepare for college exclusively.

Of the 110 that reported, 35 announced themselves as more or less endowed, and 72 as not endowed at all. It would be interesting if the exact amount of endowment in each case had been obtained, so that the amount of money invested in Church schools might be known. But this would require more close inquiries than were made, and a more definite understanding of what is meant by endowment.

Most of the schools seemed to think that it meant an invested fund, the interest of which could be used for school purposes, and did not include land and buildings and apparatus. This is probably the generally accepted meaning; and it would not give us any adequate idea of the value of school property. For example, St. Paul's, at Concord, New Hampshire, is considered an unendowed school because it has little or no interest bearing investment. But the lands and buildings are worth several hundred thousand dollars, and in this sense it is endowed.

Several of the schools that reported the exact amount of their endowments showed rather large ones. One was $75,000. Indeed the endowments and the land and buildings devoted to Church schools must aggregate a very large amount, probably $3,000,000.

As to the number of pupils, some of the schools that reported failed to give their numbers, and of course we have no numbers at all for the unreporting ones. But taking those that are given it makes 4873 girls and 3940 boys, or a total of 8,813 pupils. The true numbers are much above these. The Report on Education accompanying the Census of 1890 gives us 17,219 white pupils, and 4431 black, making a total of 21,650. This same report gives 1527 white teachers, and 85 black; a total of 1614 teachers.

A conservative estimate would give us 235 schools, conducted by 1600 teachers, with about 21,000 scholars and $3,000,000 of property. Certainly an important interest, deserving all the care and encouragement that can be given it.

It is not, however, as large as it should be. The Church might easily reap from this source greater power and influence. There is an impression among ourselves that we do very well in the matter of schools. But, so far as I can gather from the statistics of the Bureau of Education at Washington, we are the weakest in this respect of all the great religious divisions in the country. The Report on Education accompanying the Census of 1890 gives the pupils in denominational schools as follows:

| | |
|---|---|
| Catholic . . . . | 701,966 |
| Lutheran . . . . | 151,651 |
| Methodist . . . . | 58,546 |
| Presbyterian . . . | 37,965 |
| Baptist . . . . | 29,869 |
| Congregational . . . | 27,453 |
| Episcopal . . . . | 21,650 |

The enormous number of Roman Catholic pupils in the above list is made up principally of children in their parochial schools, which have 626,496 pupils. The Roman obedience regards education chiefly as a means of propagandism among the very young. The Lutherans also seem to have an excessive development of the parish school. Out of their 151,651 pupils 142,963 are parochial. When it comes to the statistics of the secondary schools alone, which is in a certain sense higher education, our position is somewhat better. The Commissioner of the Bureau of Education writes me that in 1893 there were 610 denominational schools

of secondary grade, among which the students were as follows:

| | |
|---|---|
| Catholic . . . . . | 8,513 |
| Baptist . . . . . | 5,092 |
| Methodist . . . . . | 5,071 |
| Episcopal . . . . . | 4,817 |
| Presbyterian . . . . . | 4,381 |
| Friends . . . . . | 3,879 |
| M. E., South . . . . . | 2,633 |
| Congregational . . . . | 2,607 |
| Lutheran . . . . . | 1,501 |

In this list we are excelled by the Methodists, Baptists and Catholics, and are about even with the Presbyterians. The Quakers, though comparatively a very small body, are not far behind us.

In one respect, however, we excel all the other religious bodies. The figures in the Report on Education of the Census of 1890 enable us to show the proportion of teachers to pupils in the schools of each denomination. I understand that, to insure the best care and instruction, a school should have about one teacher to every eleven or twelve pupils. But in most of the denominational schools each teacher has almost double this number of pupils, and in the Catholic and Lutheran schools more than three times as many. In our own schools there seem to be about thirteen pupils to every teacher.

| | | | | |
|---|---|---|---|---|
| Episcopal—Number of pupils to each teacher, | | | | 13. |
| Baptist— | " | " | " | 18. |
| Methodist— | " | " | " | 19. |
| Presbyterian— | " | " | " | 21. |
| Congregational— | " | " | " | 22. |
| Catholic— | " | " | " | 38. |
| Lutheran— | " | " | " | 40. |

It seems to be the custom with some religious bodies to have a general school board or some means of encouraging their system of education, and an investigation into their various methods and devises would probably be very fruitful of valuable suggestions. Why should not our school question be referred to the Church University Board of Regents?

| | Location. | Headmaster | Fo'nd'd | Character. | Incorporated. | Endowed. | Instruction. | Boys | Girls |
|---|---|---|---|---|---|---|---|---|---|
| ALABAMA. | | | | | | | | | |
| Noble Institute for Boys | Anniston | W. H. McKellar | 1887 | Private | No | No | Secondary | 78 | |
| " " " Girls | | | | | | | | | |
| Sister Mary Church Home | | | | | | | | | |
| ALASKA. | | | | | | | | | |
| No report. | | | | | | | | | |
| ALBANY. | | | | | | | | | |
| St. Agnes School | Albany | Miss Ellen W. Boyd | 1870 | Diocesan | Yes | No | Prep. Coll. | | 238 |
| St. Paul's | Troy | Rector of St. Paul's Parish | 1808 | Parish | Yes | Yes | Gen. Prep. & Coll. | 20 | |
| May Warren Free Institute | Troy | | | | | | | | |
| School of the Orphan House | Cooperstown | | | | | | | | |
| St. Peter's Ch. Parish School | Albany | | | | | | Suspended | | |
| St. Paul's " " " | Troy | | | | | | | | |
| All Saints " " " | Hoosac | | | | | | | | |
| St. Faith's School for Girls | Saratoga | Miss Shackleford | | Diocesan | | | | | |
| ARKANSAS. | | | | | | | | | |
| Parish School of Christ Ch. | Little Rock | | | | | | | | |
| CALIFORNIA. | | | | | | | | | |
| Irving Institute | San Francisco | Rev. Edward B. Church | 1877 | Private | No | No | | 23 | 107 |
| St. Katherine's School | San Francisco | | | Parish | | | | | |
| St. Matthew's | San Mateo | Rev. Albert Lee Brewer | 1866 | Private | Yes | No | Prep. | 100 | |
| Trinity School | San Francisco | Rev. E. B. Spalding | | | | | | | |
| St. Hilda's Hall | Glendale | Miss K. U. Darling | 1886 | Diocesan | Yes | No | Gen. & Prep. | | |
| St. Margaret's Sch. for Girls | San Mateo | Rev. Geo. Wallace | 1892 | Private | No | No | Gen. & Prep. Coll. | | 15 |
| CENTRAL NEW YORK. | | | | | | | | | |
| Keble School | Syracuse | Mary J. Jackson | 1871 | Diocesan | Yes | No | Gen. | | 140 |
| St. John's School | Manlius | Col. Wm. Verbeck | 1869 | Diocesan | Yes | No | Gen. & Prep. | 118 | |
| Parish Sch. of St. Paul's Ch. | Waterloo | | | | | | | | |
| CENTRAL PENNA. | | | | | | | | | |
| The Bishopthorpe School | South Bethlehem | Alberta Oakley | 1868 | Private | Yes | No | Gen. & Prep. Coll. | 5 | 51 |
| The Gate's Institute (Boys) | Lancaster | Rev. M. Rogers Hooper | | | | | | | |
| Bethany School for Girls | Gettysburg | | | | | | | | |
| School for Boys | South Bethlehem | Rev. Chas. R. Taylor | | | | | | | |
| Cottage Hill College | York | | | | | | | | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| CHICAGO | | | | | | | | |
| Waterman Hall | Sycamore | Rev. B. F. Fleetwood | 1888 | Diocesan | Yes | Yes | Secondary | 70 |
| St. Margaret's | Chicago | | | | | | | |
| School for Boys | Chicago | Rev. T. I. Phillips | | | | | | |
| Cathedral School | Chicago | Rev. Luther Pardee | | | | | | |
| COLORADO. | | | | | | | | |
| Jarvis Hall Military Academy | Denver | Rev. F. S. Spalding | 1869 | Diocesan | Yes | Yes | Gen. & Prep. | 30 |
| Wolfe Hall | Denver | Miss A. L. Wolcott | 1867 | Diocesan | Yes | No | Prep. | 130 |
| CONNECTICUT. | | | | | | | | |
| Episcopal Academy of Conn. | Cheshire | Rev. James Stoddard | 1794 | Diocesan | Yes | Partially | Prep. | 40 |
| The Rectory School | Hamden | Rev. Haynes L. Everest | 1843 | Private | No | No | Prep. | 30 |
| St. Margaret's | Waterbury | | | | | | | |
| Boys School | Norwalk | Rev. C. W. Selleck | | | | | | |
| Boys School | Blackrock | | | | | | | |
| Boys School | Pomfret | William E. Peck | 1894 | Private | No | No | Prep. Col. | 60 |
| DELAWARE. | | | | | | | | |
| None | | | | | | | | |
| EAST CAROLINA. | | | | | | | | |
| Trinity School, | Chocowinity | Rev. N. C. Hughs | | | | | | |
| EASTON. | | | | | | | | |
| Children's Home | Easton | | | | | | | |
| Parish School | Salisbury | | | | | | | |
| FLORIDA. | | | | | | | | |
| Bradford Institute | Jacksonville | Miss Annie Knight | | Private | No | No | | 7 14 |
| Parish School | Palatka | | | | | | | |
| Snowden Hall | Maccleny | | | | | | | |
| Parish School | Jacksonville | | | | | | | |
| Christ Church School | Pensacola | | | | | | | |
| FON DU LAC. | | | | | | | | |
| Grafton Hall | Fond Du Lac | B. T. Rodgers | 1886 | Diocesan | Yes | No | Gen. | 50 |
| St. Monica School | Fond Du Lac | | | | | | | |
| Cathedral School | Fond Du Lac | | | | | | | |
| GEORGIA. | | | | | | | | |
| The Bishop Elliott School | Atlanta | | | | | | | |
| Home School for Girls | Athens | | | | | | | |
| " " " " | Kingston | | | | | | | |

| | Location. | Headmaster. | Fo'nd'd | Character. | Incor-porated. | Endowed. | Instruction. | Boys | Girls. |
|---|---|---|---|---|---|---|---|---|---|
| INDIANA. | | | | | | | | | |
| Grammar School | Lima | Rev. Charles N. Spalding | | | | | | | |
| Baker Hall | Michigan City | | | | | | | | |
| St. John's | Vincennes | | | | | | | | |
| Indianapolis Institute | Indianapolis | | | | | | | | |
| IOWA. | | | | | | | | | |
| St. Katharine's Hall | Davenport | Miss E. A. Rice | 1884 | Diocesan | Yes | No | Gen. & Prep. Coll. | | 100 |
| St. Mark's | Anemosa | J. I. Corbyn | | Private | No | No | Gen. | 6 | 6 |
| Kemper Hall | Davenport | H. K. Coleman | | Private | Yes | Yes | Prep. | 35 | |
| Griswold College | Davenport | | | | | | | | |
| KANSAS. | | | | | | | | | |
| College of Sisters of Bethany | Topeka | Miss A. J. Hooley | 1861 | Diocesan | Yes | Yes | Gen. | | 235 |
| St. John's School | Salina | Walter M. Jay | 1889 | Dioc's'n & Priv'te | Yes | No | Gen. & Prep. | 62 | |
| KENTUCKY. | | | | | | | | | |
| Kentucky Home School | Louisville | Miss Belle S. Peers | 1871 | Private | Yes | No | Gen. | 8 | 80 |
| Louisville Prim.Sch.for Boys | Louisville | H. K. Taylor | 1889 | Private | No | No | Prep. | 35 | 5 |
| Stanford Female College | Stanford | J. M. Hubbard | 1871 | Private | Yes | No | Coll. | | 50 |
| Trinity Hall | Louisville | Rev. W. T. Elmer | | | | | | | |
| Rugby School | Louisville | | | | | | | | |
| Miss Powell's School | Louisville | | | | | | | | |
| Home School | Louisville | | | | | | | | |
| Miss Nold's School | Louisville | | | | | | | | |
| Hampton College | Louisville | | | | | | | | |
| Stamford College | Stanford | | | | | | | | |
| T. M. Turner's School | Frankfort | | | | | | | | |
| F. T. Helen's School | Beattyville | | | | | | | | |
| Dr. R. K. Meade's School | Lexington | | | | | | | | |
| LONG ISLAND. | | | | | | | | | |
| St. Catharine's Hall | Brooklyn | Sister Caroline | 1877 | Diocesan | Yes | No | Gen. & Prep. Coll. | | 125 |
| St. Mary's School | Garden City | Miss J. H. Farwell | 1877 | Part of Cathedral | No | | Prep. Coll. | | 85 |
| St. Paul's | Garden City | F. L. Gamage | 1880 | Part of Cathedral | Yes | Yes | Prep. Coll. | 96 | |
| LOUISIANA. | | | | | | | | | |
| None | | | | | | | | | |
| MAINE. | | | | | | | | | |
| St. Catherine's Hall | Augusta | | | | | | | | |
| St. John's School | Presque Isle | Rev. Chas. F. Sweet | | | | | | | |

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|---|---|---|---|---|---|---|---|---|---|
| MARYLAND. | | | | | | | | | |
| Boys Sch. of St. Paul's Parish | Baltimore | E. G. Comegys | 1853 | Parish | Yes | Yes | Prep. | 25 | |
| Col. of St. James' Gram. Sch. | Col. of St. James | Henry Onderdonk | 1842 | Diocesan | Yes | No | Prep. Coll. | 30 | |
| Home for Friendless Children | Easton | Miss M. G. Mason | 1870 | Diocesan | Yes | Partially | Gen. | 14 | |
| St. George's Hall for Boys | St. Georges | James C. Kincar | 1876 | Private | No | No | Prep. | 30 | |
| Hannah More Academy | Reistertown | Mrs. Rich | | | | | | | |
| MASSACHUSETTS. | | | | | | | | | |
| Groton School | Groton | Rev. E. Peabody | 1884 | Private | Yes | No | Prep. Coll. | 109 | |
| The Highl'd Military Acad'y | Worcester | J. A. Shaw | 1856 | Private | No | No | Prep. | 67 | |
| St. Mark's School | Southboro | Rev. W. G. Thayer | 1865 | Private | Yes | No | Gen. & Prep. Coll. | 100 | |
| MICHIGAN. | | | | | | | | | |
| Holy Trinity School | Detroit | Mrs. S. Tillinghast | | | | | | | |
| Church Academy | Detroit | Rev. Paul Ziegler | | | | | | | |
| MILWAUKEE. | | | | | | | | | |
| Cathedral Institute | Milwaukee | H. F. Washburne | 1866 | Diocesan | No | No | Prep. Coll. | 51 | 36 |
| Gram. School of Racine Col. | Racine | Rev. Arthur Piper | 1851 | Diocesan | Yes | No | | 50 | |
| St. John's Military Academy | Delafield | Sidney T. Smyth | 1885 | Private | Yes | No | Gen. & Prep. | 156 | |
| Kemper Hall School | Kenosha | Sisters of St. Mary | | | | | | | |
| Kemper Memorial School | Menominie | | | | | | | | |
| MINNESOTA. | | | | | | | | | |
| St. Mary's Hall | Faribault | Ella F. Lawrence | 1866 | Diocesan | Yes | Partially | Prep. Coll. | | 100 |
| St. Paul's Kindergarten & Primary School | Minneapolis | Miss N. E. Waite | 1888 | Private | No | No | Gen. | 20 | 20 |
| Shattuck School | Faribault | Rev. James Dobbin, D. D. | 1865 | Private | Yes | Partially | Gen. & Prep. | 190 | |
| Holy Trinity Church School | Minneapolis | | | | | | | | |
| MISSISSIPPI. | | | | | | | | | |
| Rev. H. C. Mager's School | Pass Christian | | | | | | | | |
| St. Mary's Collegiate Institute | Vicksburg | | | | | | | | |
| MISSOURI. | | | | | | | | | |
| Bishop Robertson Hall | St. Louis | Sister Catharine | 1874 | Diocesan | Yes | No | Gen. | 3 | 81 |
| St. Paul's School | Palmyra | | | | | | | | |
| MONTANA. | | | | | | | | | |
| St. Peter's Church School | Helena | | | | | | | | |
| NEBRASKA. | | | | | | | | | |
| Brownell Hall | Omaha | | | | | | | | |

| | Location. | Headmaster. | Fo'nd'd | Character. | Incorporated. | Endowed. | Instruction. | Boys | Girls. |
|---|---|---|---|---|---|---|---|---|---|
| NEVADA & UTAH | | | | | | | | | |
| Rowland Hall | Salt Lake City | Clara Colburne | 1881 | Diocesan | Yes | Yes | Prep. Coll. | 36 | 98 |
| St. Andrew's School | Eureka, Nevada | | | | | | | | |
| St. Jude's | Layton | | 1887 | Mission | | | Gen. | 30 | 26 |
| St. Mark's School | Salt Lake City | | | | | | | | |
| School of the GoodShepherd | Ogden | | | | | | | | |
| Bishop's School for Girls | Reno, Nevada | | | | | | | | |
| St. Paul's School | Plain City | | | | | | | | |
| St. John's School | Logan | | | | | | | | |
| NEW HAMPSHIRE. | | | | | | | | | |
| Holderness School for Boys | Holderness | Rev. Lorin Webster | 1879 | Diocesan | Yes | Yes | Prep. Coll. | 37 | |
| St. Mary's School | Concord | Edith M. M. Gainforth | 1885 | Diocesan | Yes | No | Gen. & Prep. Coll. | | 27 |
| St. Paul's School | Concord | Rev. Joseph H. Coit | 1856 | Private | Yes | No | Prep. Coll. | 330 | |
| NEW JERSEY. | | | | | | | | | |
| St. Agnes' Hall & St. John's Military Academy | Collingswood & Haddonfield | Rev. T. M. Reilly | 1861 | | Yes | No | Gen. | 150 | |
| St. Mary's Hall | Burlington | Miss Charlotte Titcomb | 1837 | Diocesan | Yes | Partially | Gen. & Prep. Coll. | | 104 |
| Burlington College | Burlington | Rev. James M. Williams | 1846 | | | | Gen. & Prep. Coll. | 20 | |
| St. John's School | Haddonfield | Rev. Edward M. Reilly | | | | | | | |
| St. Mary's School | Burlington | Miss Charlotte Titcomb | | Diocesan | | | | | |
| Trinity Church School | Trenton | | | | | | | | |
| " " " | Princeton | | | | | | | | |
| NEW MEXICO. | | | | | | | | | |
| None | | | | | | | | | |
| NEW YORK. | | | | | | | | | |
| St. Austin's School | W.New Bright'n | Rev. G. E. Quaile | 1882 | Private | Yes | No | Prep. | 38 | |
| St. Gabriel's | Peekskill | Sister Esther | 1872 | Private | No | No | Prep. & Coll. | | 99 |
| St. Mary's School | New York | Sister Superior | 1868 | Private | Yes | No | Gen. & Prep. Coll. | | 140 |
| Trinity School | New York | Aug. Ulmann | 1709 | Private | Yes | Yes | Gen. & Prep. | 188 | |
| St. John's School | Sing Sing | | | | | | | | |
| St. John Baptist's School | New York | | | | | | | | |
| St. Stephen's College | Annandale | R. B. Fairbairn, D. D. | 1856 | Diocesan | Yes | Yes | Prep. Sch. & Coll. | 79 | |
| NEWARK. | | | | | | | | | |
| St. Hilda's School | Morristown | | | | | | | | |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| NORTH CAROLINA. | | | | | | | | | |
| St. Augustine's | Raleigh | Rev. A. B. Hunter | 1867 | | Yes | Yes | | | 220 |
| St. James' | Lenoir | Miss A. J. Caison | 1880 | | No | No | | 15 | 36 |
| Littleton Mission School | Littleton | Virgil A. Bond | 1893 | Private | No | No | Prep. Coll. | 33 | 59 |
| Francis Hilliard School | Oxford | Margaret B. Hilliard | 1892 | Private | No | No | Prep. | 12 | 55 |
| St. Agnes | Franklin | | 1892 | Diocesan | No | No | Gen. | | 32 |
| Parish School of St. John's in the Wildnerness | Flat Rock | Miss S. B. Farmer | 1890 | Parish | No | No | Primary | 15 | 15 |
| St. Mary's School | Raleigh | Rev. B. Smedes, D. D. | | | | | | | |
| Ravenscroft High School | Ashville | Ronald MacDonald | | | | | | | |
| NORTH DAKOTA. | | | | | | | | | |
| No Report | | | | | | | | | |
| NORTHERN CAL. | | | | | | | | | |
| St. Augustine's College | Benicia | | | | | | | | |
| NORTHERN MICHIGAN. | | | | | | | | | |
| No Report | | | | | | | | | |
| NORTHERN TEXAS. | | | | | | | | | |
| St. Mary's Institute | Dallas | | | | | | | | |
| OHIO. | | | | | | | | | |
| Harcourt Place Seminary | Gambier | Mrs. A. J. A. Hills | 1886 | Private | No | No | Gen. & Prep. Coll. | | 60 |
| Kenyon Military Academy | Gambier | C. N. Wyant | 1825 | Private | No | No | Prep. | 89 | |
| OKLAHOMA. | | | | | | | | | |
| No Report | | | | | | | | | |
| OLYMPIA. | | | | | | | | | |
| Annie Wright Seminary | Tacoma | Miss Susan K. White | 1884 | Diocesan | Yes | Yes | Gen. & Prep. Coll. | | 70 |
| Washington College for Boys | Tacoma | Rev. Wm. M. Jofferis, D.D. | | | | | | | |
| St. Paul's School | Walla Walla | | | | | | | | |
| OREGON. | | | | | | | | | |
| Ascension School for Girls | Cove | Mrs. Albert Conklin | 1886 | Diocesan | Yes | Yes | Gen. & Prep. | | 30 |
| Bishop Scott Academy | Portland | J. W. Hill | 1870 | Diocesan | Yes | Yes | Gen. | 150 | |
| St. Helen's Hall | Portland | Mary B. Rodney | 1869 | Diocesan | Yes | Partially | Gen. & Prep. | 2 | 56 |
| PENNSYLVANIA. | | | | | | | | | |
| Academy of the P. E. Church | Philadelphia | Wm. H. Klapp, M. D. | 1785 | Private | Yes | Yes | Gen. & Prep. | 200 | |
| Cheltenham Academy | Ogontz | John C. Rice, Ph.D. | 1871 | Private | No | No | Prep. for Coll. | 80 | |
| The De Lancey School | Philadelphia | Henry Hobart Brown | 1878 | Private | No | No | Gen. & Prep. | 188 | |
| St. Luke's | Bustleton | Charles H. Strout | 1863 | Private | No | No | Gen. & Prep. | 40 | |

| | Location. | Headmaster. | Fo'nd'd | Character. | Incorporated. | Endowed. | Instruction. | Boys | Girls |
|---|---|---|---|---|---|---|---|---|---|
| PENNSYLVANIA—con'd | | | | | | | | | |
| Media Academy | Media | Charles W. Stuart | 1875 | Private | Yes | No | Preparatory | 40 | |
| Drexel Institute | Philadelphia | James MacAlister | | Private | | | | | |
| Ogontz Sch.for YoungLadies | Cheltenham | Frances E. Bennett | 1850 | Private | No | No | General | | 140 |
| St. Paul's Parish School | Chestnut Hill | The Curate | 1870 | Parish | No | No | Elementary | 2 | 43 |
| St. Stephen's Parish School | Clifton Heighths | Miss B. E. B. Comog | 1883 | Parish | No | No | Primary | 10 | 20 |
| " " " " | Philadelphia | Kate C. Lewes | 1850 | Parish | No | Yes | | | 40 |
| St. Thomas' " " | White Marsh | Miss Clara Hackney | 1853 | Parish | Yes | Yes | | 17 | 23 |
| St. Peter's Parochial School | Philadelphia | Miss M. La Rue Burton | 1834 | Parish | No | Yes | Gen. | 27 | 45 |
| Parish School of Christ Ch. | Philadelphia | Miss M. L. Applebaugh | | Parish | No | Partially | Gen. | 53 | |
| Emanuel Church School | Holmesburg | | | | | | | | |
| Mem.Sch.of Holy Comf.Ch. | Philadelphia | | | | | | | | |
| Holy Trinity Mem. School | Philadelphia | | | | | | | | |
| St. James' Church School | Philadelphia | | | | | | | | |
| St. James the Less Ch.School | Philadelphia | | | | | | | | |
| St. Luke's Church School | Philadelphia | | | | | | | | |
| St. Mark's " " | Philadelphia | | | | | | | | |
| St. Paul's " " | Chestnut Hill | | | | | | | | |
| St. Peter's " " | Philadelphia | | | | | | | | |
| St. Stephen's " " | Philadelphia | | | | | | | | |
| St. Timothy's " " | Roxborough | | | | | | | | |
| St. Andrew's " " | Philadelphia | | | | | | | | |
| PITTSBURGH. | | | | | | | | | |
| Bishop Bowman Institute | Pittsburgh | Rev. Robert John Coster | 1862 | Private | Yes | Slightly | Prep. for Coll. | | 60 |
| Latin School | Sewickley | Robert A. Benton | 1889 | Private | No | No | Gen. & Prep. Coll. | 9 | 9 |
| Trin'yHallB'd'gSch.for Boys | Washington | Wm. W. Smith | 1879 | Private | No | No | Preparatory | 40 | |
| Longview School for Girls | Du Bois | | | | | | | | |
| Bishop Vincent | East End | | | | | | | | |
| Select School | East End | | | | | | | | |
| Church School for Girls | Erie | | | | | | | | |
| QUINCY. | | | | | | | | | |
| Jubilee College | Jubilee | I. L. Whitty | 1835 | Diocesan | Yes | Yes | Gen. & Prep. | 10 | 10 |
| St. Alban's Academy | Knoxville | A. H. Noyes | 1890 | Private | No | No | Gen. & Prep. | 50 | |
| St. Mary's School | Knoxville | Chas. W. Leffingwell | 1868 | Provincial | Yes | No | Gen. & Prep. | | 120 |

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|---|---|---|---|---|---|---|---|---|---|
| SOUTH CAROLINA. | | | | | | | | | |
| Parochial Sch. of the Ch. of the Good Shepherd | Columbia | Rev. A. R. Mitchell | 1890 | Parish | No | No | Gen. | 30 | 46 |
| Porter Military Academy | Charleston | C. J. Colcock | 1867 | Private | Yes | Partially | Gen & Prep. | .. | .. |
| Rev. E. N. Joynus Col. Sch. | Columbia | | | | | | | .. | .. |
| Rev. Edw. T. Walker's Sch. | Cain Hoy | | | | | | | .. | .. |
| SOUTH DAKOTA. | | | | | | | | | |
| All Saints | Sioux Falls | Miss Helen S. Peabody | 1885 | Diocesan | | Yes | Gen. & Prep. Coll. | 10 | 75 |
| St. Paul's School | Yankton Agency | | | | | | | .. | .. |
| St. Elizabeth's for Boys & Girls | Standing Rock Reservation | | | | | | | .. | .. |
| St. Mary's School | Rosebud Agency | | | | | | | .. | .. |
| St. John's " | Cheyenne Ag'cy | | | | | | | .. | .. |
| Hope School | Springfield | | | | | | | .. | .. |
| SOUTHERN FLORIDA. | | | | | | | | | |
| St. Peter's Industrial Par. Sch. | Key West | Rev. S. Kerr | 1894 | Parish | No | No | Gen. | 10 | 15 |
| Miss Mildred Bethel's School | Key West | | | | | | | .. | .. |
| Rev. Matt McDuffie | Tampa | | | | | | | .. | .. |
| Rev. J. Boey | Tampa | | | | | | | .. | .. |
| SOUTHERN OHIO. | | | | | | | | | |
| St. Bartholmew's Sch. for Girls | Cincinnati | | | | | | | .. | .. |
| Miss Anthony's " " " | Cincinnati | | | | | | | .. | .. |
| Miss Philp's " " " | Columbus | | | | | | | .. | .. |
| SOUTHERN VIRGINIA. | | | | | | | | | |
| Barthol'w's Eng. & Clas'l Sch. | Cincinnati | George K. Bartholomew | 1875 | Private | No | No | Gen. & Prep. Coll. | .. | 126 |
| Miss Philp's " " " " | Columbus | L. M. Philps | 1883 | Private | No | No | Gen. & Prep. Coll. | .. | 160 |
| St. Paul's Norm. & Indus. Sch. | Lawrenceville | Archdeacon J. S. Russell | 1888 | | Yes | No | Gen. & Prep. | 82 | 90 |
| Virginia Female Institute | Staunton | Mrs. Gen. J. E. B. Stuart | 1843 | Diocesan | Yes | No | Gen. | .. | 90 |
| Suffolk Female Institute | Suffolk | | | | | | | .. | .. |
| St. Paul's School | Petersburg | | | | | | | .. | .. |
| Rev. C. O. Pruden's School | Chatham | | | | | | | .. | .. |
| SPOKANE. | | | | | | | | | |
| St. Mary's Hall | Spokane | James Lyon | 1890 | Diocesan | No | No | Gen. | .. | 35 |
| SPRINGFIELD. | | | | | | | | | |
| St. Agatha's School | Springfield | Miss L. A. Smith | 1882 | Diocesan | Yes | No | Gen. & Prep. Coll. | 3 | 42 |
| St. Michael's School | Cairo | Rev. G. G. Middleton | | | | | | .. | .. |
| Pekin Cathedral Gram. School | Pekin | | | | | | | .. | .. |

| | Location. | Headmaster. | Fo'nd'd | Character. | Incor-porated. | Endowed. | Instruction. | Boys | Girls |
|---|---|---|---|---|---|---|---|---|---|
| SPRINGFIELD—cont'd. | | | | | | | | | |
| Mt.Carmel Cathe.Gram.Sch. | Mt. Carmel | | | | | | | | |
| MattoonCathedralGram.Sch. | Mattoon | | | | | | | | |
| St. Maur Hall | Mt. Carmel | | | | | | | | |
| TENNSSEE. | | | | | | | | | |
| Beechcroft | Spring Hill | Mrs. C. W. Sprinle | 1882 | Private | Yes | No | Gen. | 8 | 30 |
| Church Home | Memphis | Sisters of St. Mary | 1867 | Diocesan | Yes | No | Gen. | | 50 |
| Columbia Institute | Columbia | Rev. F. A. Shoup | 1835 | Diocesan | Yes | No | Prep. Coll. | | 101 |
| Fairmount College | Monteagle | Wm. H. Du Bose | 1873 | Private | Yes | No | Gen. | | 50 |
| St. Katharine's School | Bolivar | Mrs. S. B. Ware | 1882 | Diocesan | Yes | No | Prep. Coll. | | 72 |
| St. Mary's School | Memphis | Sister Hughitta | 1873 | Private | No | No | Prep. Coll. | | 120 |
| The University School | Chattanooga | J. R. Baylor | 1893 | Private | No | No | Prep. | 57 | |
| St. James' School | Bolivar | Miss Mason | | | | | | | |
| Hoffman Hall | Nashville | Rev. A. A. A. Schafler,D.D. | | | | | | | |
| Wm. H. Sanborn's School | Harreman | | | | | | | | |
| Rev. C. T. Wright's " | South Pittsburgh | | | | | | | | |
| Rev. W. M. Pettis' " | Chattanooga | | | | | | | | |
| TEXAS. | | | | | | | | | |
| Montgomery Institute | Seguin | | | | | | | | |
| St. Mary's Institute | Dallas | | | | | | | | |
| THE PLATTE. | | | | | | | | | |
| None | | | | | | | | | |
| VERMONT. | | | | | | | | | |
| Bishop Hopkins Hall | Burlington | Miss Edith M. Clark | 1887 | Diocesan | Yes | Partially | Gen. & Prep. Coll. | | 55 |
| Vermont Episcopal Institute | Burlington | Henry H. Ross | 1857 | Diocesan | Yes | Partially | Prep. | 45 | |
| VIRGINIA. | | | | | | | | | |
| Episcopal High Sch. of Va. | Alexandria | L. M. Blackford | 1839 | Diocesan | Yes | No | Prep. | 100 | |
| Virginia Female Institute | Staunton | | | | | | | | |
| WEST MISSOURI. | | | | | | | | | |
| No Report | | | | | | | | | |
| WEST VIRGINIA. | | | | | | | | | |
| Miss A. S. Parran's School | Wheeling | | | | | | | | |
| WESTERN COLORADO. | | | | | | | | | |
| No Report | | | | | | | | | |

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|---|---|---|---|---|---|---|---|---|---|
| WESTERN MICHIGAN. | | | | | | | | | |
| Akeley Institute . . . . . | Grand Haven . | Rev. J. E. Wilkenson . . | 1888 | Diocesan | Yes | Partially | Gen. & Prep. Coll. | . . | 30 |
| WESTERN NEW YORK. | | | | | | | | | |
| Cary Collegiate Seminary . | Oakfield . . . | Rev. Curtis C. Gove . . . | 1840 | Diocesan | Yes | Yes | Gen. & Prep. | 30 | 45 |
| De Vaux . . . . . | Niagara Falls . | Reginald H. Coe . . . . | 1857 | Diocesan | Yes | Yes | Gen. & Prep. | 70 | . . |
| De Lancey School for Girls | Geneva . . . . | Mary S. Stuart . . . . . | 1889 | Private | Yes | No | Gen. & Prep. Coll. | 6 | 30 |
| St. Margaret's . . . . . | Buffalo . . . . | Miss E. Currie Tack . . . | 1884 | Private | Yes | No | Gen. & Prep. Coll. | . . | 145 |
| WYOMING & UTAH. | | | | | | | | | |
| BishopTalbot'sIndianSchool | Shoshone Ag'cy | John Roberts . . . . . | 1891 | Diocesan | No | No | Gen. | . . | 20 |
| St.Margaret'sSchool forGirls | Boisé City . . | Miss Francis M. Buchan . | . . . | . . . . . | . . . | . . . . | . . . . . | . . | . . |
| St. Matthew's Hall for Boys | Laramie . . . | Very Rev. E. H. Parnell . | . . . | . . . . . | . . . | . . . . | . . . . . | . . | . . |
| WESTERN TEXAS. | | | | | | | | | |
| St. Mary's Hall for Girls . . | San Antonio . | Rev. W. Carnahan . . . . | 1880 | Mission | Yes | Slightly | Female College | . . | 71 |
| West'n TexasMilitaryAcad'y | San Antonio . | Rev. Allan L. Burleson . | . . . | . . . . . | . . . | . . . . | . . . . . | . . | . . |

## APPENDIX.

ST. STEPHEN'S COLLEGE, ANNANDALE, N. Y.

*Dear Sir:* July 25, 1895.

I beg to acknowledge the receipt of your letter making inquiries about Bristol College.

I entered there when quite a lad, in 1834, and left in February, 1837.

I was, of course, too young to be interested in the purpose for which the College was founded and maintained. It was probably undertaken for two purposes: first, with respect to educating young men for the ministry, and second, to have a college in which religious culture was to be very prominent. There were a great many very religious young men, who were extremely earnest in exerting a religious influence. It was seen also in the curriculum. For instance, New Testament was put down as one of the studies, in a rather pompous way. The text-book of moral philosophy was the Bible, also Buchanan's Translation of the Psalms of David, Acts of the Apostles, the Conversion of Saul of Tarsus. This was only on the catalogue. The teaching was excellent. There was no nonsense in it. It was very much as in other colleges. The president, Dr. Chauncey Colton, was a most excellent man, but rather pompous, and sometimes made matters appear rather absurd.

There were some very able men in the faculty. C. S. Henry was the professor of Philosophy. He was a clear-headed man. The sermons I heard him preach sixty years ago I remember to-day.

Wm. N. Pendleton, professor of Mathematics, was a graduate of West Point. He was rector at Lexington, in Virginia. In the battle of Bull Run No. 1 he was chief of Artillery. He is said to have given the order, "God have mercy on their sinful souls—Fire!" This story was confirmed to me by one of his staff. His biography has lately been published. I mention it to show that religion was carried to an extreme and sometimes made a little absurd. They began to get a little more rational in '36 and '37.

Dr. Joseph Packard was the professor of Latin. He was a man of high character, and has since '36 been professor in the Alexandria Theological Seminary. He was succeeded by Rev. Dr. Goodman. He was a very painstaking man, and was an excellent professor of Latin.

There were also some men of distinction who graduated there. You will recognize Richard Grant White as having made a mark in literature; Henry Drisler, who afterwards entered Columbia College and was for fifty years professor in that institution; Bishop Bidell was the first graduate, and a number of others who made their mark in the world.

The College was first placed in Delaware, but in 1833 it was removed to Bristol, in Pennsylvania, and began immediately to make an impression. It gave immediate promise of becoming an institution of impor-

tance. Two catalogues were published, 1834–5 and 1835–6. For '36-'37 none was published. The second year there were three departments, the college proper, the academical department, and select school. There were in 1834–5 only three classes—no senior. The number of students in those classes was 41, and in the other departments 61, making 102. The next year '35–36, there were 91 college students and 65 in the other departments, making 156. The next year the number fell off to about 100.

The reason of the falling off was owing to the manner in which affairs were conducted. They attempted to conduct it at too cheap a rate. Board was $1.37 per week.

Another feature was "manual labor." The day of the gymnasium had not arrived. We were all turned out to labor at 2 p. m. for two hours, some in the carpenter shop, others on the farm, which consisted of 600 acres. We were paid for our labor; I probably made ten cents. But the impression was sent out that students might make a large part of their expenses. That soon came to an end. It was soon found that students could take care of their own physical education.

Dr. Colton resigned at the end of '35–36, and matters daily grew worse, especially the college commons. Debts were accumulating. One of the trustees, a distinguished clergyman, was lodged in Doylestown prison, having become security for debt; of course, he was not allowed to remain there but a day or two.

A professor, who was acting as the president, announced from the pulpit about the middle of February, 1837, that the College had suspended operations, and we all immediately left for our homes and other colleges.

The source of weakness was that it was gotten up and organized by the Low Church party. It was professedly so. The only High Churchmen we ever saw there were Assistant Bishop Henry U. Onderdonk, who came for confirmation, which he administered in the College chapel, and Bishop Doane, of New Jersey, who once came over and preached for us. But the distinguished Low Churchmen flocked, one might say flooded, the College, and whenever they came they preached.

It died for the want of money; and one great reason why money did not come was that our party had not influence to obtain money, and the other opposed them.*

If they could have maintained themselves, it appears that the advance of the second and third years would have continued, and that it would have become a large and important institution.

R. B. FAIRBAIRN.

*This REASON which Dr. Fairbairn gives for the decline of Bristol College might be applied to all the other church colleges which have died. Lack of unity in support of them was, we believe, almost invariably the trouble; and it is the trouble now which cripples our existing institutions. We do not want colleges of a faction; we want colleges that can be supported by the whole Church.

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